

John Philpot



HIS
WIFE.

WITH
ADDITIONS
OF NEW CHARA-
cters, and many other

*Wittie Conceits neuer be-
fore Printed.*

The twelfth Impression.



LONDON,
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to be sold at the signe of the Bible in
Britaines Burse, 1637. 8

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To the Reader.

TH E generall acceptance of this matchlesse Poem the *Wife*, (written by Sir Thomas Ouerburie) is sufficiently approued by many, the worth whereof if any other, out of malice shall neglect to commend, he may well (if it proceed from nice Criticisme) be excluded as Churlish Retainer to the *Muses* : if from direct plaine-dealing, he shall be degraded for insufficiencie. For had such a

TO THE READER.

Poem beene extant among the ancient Romanes, although they wanted our easie conseruations of wit by Printing, they would haue committed it to brasse, lest iniurious time deprive it of due eternity. If to conuerse with a creature so amiable as is here described, be thought difficult; let the contemplation thereof be held admirable. To which are added (this twelfth impression) many new Characters and witty Conceits, written by himselfe and others his friends. Howsoever, they are now exposed, not onely to the Iudicious, but to all that carry the least scruple of mother wit about them.

Licet toto nunc Helicone frui — Mar.

Lan. Lisle.

Elegies of severall Authors,
on the vntimely death of SIR

Thomas Ouerburie poisoned
in the Tower.

Vpon the vntimely death of SIR
Thomas Ouerburie.

T*Would ease our sorrowes, & would release our teares,
Could we but heare those high celestiall Spheares,
Once tune their Motions to a dolefull straine
In sympathie of what we Mortall; plaine.
Or see their faire Intelligences change
Or face or habit, when blacke Deeds, so strange,
As might force pittie from the Heart of Hell,
Are hatcht by Monsters, which among vs dwell.
The Stars we thinke, like men inclinde to sleepe,
Should through their chrystall casements scarcely peep,
Or at least view vs but with halfe an eie,
For feare their chaster Influence might discry
Some murdering hand, oaded in guiltlesse blood,
Blending vile iuices to destroy the good.
The Sunne should wed his beames to endlesse Night,
And in dull darknesse canopie his Light,
When from the ranke stewes of adulterous Breests,
Where every base unhallowed Project rests,*

Is beicht, as in defiance of his shine,
A streame, might make euen Death it selfe to pine.
But these things happen still, but ne're more cleare,
Nor with more lustre did these lamps appeare;
Mercury capers with a winged heele,
As if he did no touch of sorrow feele,
And yet he sees a true Mercurian kill'd,
Whose birch his Mansion with much honour fill'd.
But let me not mistake those pow'rs above,
Nor taxe iniuriously those Courts of Ioue.
Surely, they joy to see these Acts reueald,
Which in blinde silence haue beene long conceald;
And Vertue now triumphant, whilst we mourne
To thinke that ere she was foule Vices scorne:
Or that more Ouet-buries blood was made
A sacrifice to Malice and darke shade.
Weston thy Hand that Couvre-feu Bell did sway,
Which did his life to endlesse sleepe conway.
But rest thou where thou art; Ile seek no glorie
By the relation of so sad a storie.
If any more were priue to the Deed,
And for the crime must be adiudg'd to bleed,
To Heauen I pray, with rean'd up hands and eyes,
That as their Bodies fall, their soules may rise.
And as those equally turne to one dust,
So these alike may shine among the iust.
And there make up one glorious constellation,
Who suffered here in such a differing fashion.

To the Memorie of that generally bewai-
led Gentleman, *St. Thomas*
Ouerburie.

BVt that w^re bound in Christian pietie
To wish Gods will be done; and Destinie
(In all that haps to Men, or good, or ill)
Suffer'd, or sent, by that implored Will; (Breath
Me thinkes, t^r obserue how Vertue drawes faint
Subiect to slanders, Hate, and violent Death,
Wise men kept low, others aduanc'd to State,
Right checkt by wrong, and ill men fortunate;
These mou'd Effects, from an vnmoued Cause,
Might shake the firmest faith; Heauens fixed Lawes
Might casuall seeme, and each irregular Sence
Spurne at iust Order, blame Gods Prouidence.

But what is man, t^rxpostulate the Intents
Of his high Will, or iudge of strange Euent?
The rising Sunne to mortall sight reueales
This earthly Globe; but yet the starres conceales;
So may the Sence discover Naturall Things;
Diuine above the reach of Humane wings.

Then not the Fate, but Fates bad Instrument
Doe I accuse in each sad Accident:
Good men must fall rapes, incests, murders come;
But woe and curses follow them by whom:
God Authors all mens Actions, not their sin,
For that proceeds from deu'lish lust within.

Thou then that sufferd'st by those formes so vile,
From whom those wicked Instruments did file
Thy drossie part, to make thy Fame shine cleare,
And Shrine thy soule in Heauens all-glorious sphere,
Who being good, nought lesse to thee befell,
Though it appear'd disguis'd in shape of Hell,
Vanish thy blood and Nerues; True life alone
In Vertue liues, and true Religion,
In both which thou art deathlesse: O behold,
(If thou canst looke so low as Earths base mold)
How dreadfull Iustice (late with lingring foot)
Now comes like Whirle-winde! how it shakes the
Of lostie Cedars; makes the stately Brow (root
Bend to the foot! how all men see that now
The breath of intamie doth moue their sailes;
Whiles thy deare name by loues more hearty gales
Shall still keepe Wing, vntill thy Fames extent
Fill eu'ry part of this vast Continent.
Then you the Syre of their murder'd Sonne;
Repine not at his Fate; since he hath wonne
More Honour in his sufferance; and his death
Succeeded by his vertues endlesse Breath.
For him, and to his Life and Deaths example,
Loue might erect a Statue; Zeale a Temple:
On his true worth the Muses might be slaine
To die his honours Web in purest Graine.

C.B.

Vpon the vntimely Death of
the Author of this ingenious Poem
Sir Thomas Ouerburie Knight,
poysoned in the
Tower.

S O many Moones, so many times gone round,
And rose from Hell, and darknesse vnder ground,
And yet till now, this darkned deed of Hell
Not brought to light? O tardie Heaven! yet tell
If Murther laies him downe to sleepe with Lust
Or no? reuale, as thou art Truth and Lust,
The Secrets of this vniust Secure Act,
And what our Feares make vs suspect compact
With greater deeds of mischiefe, for alone
We thinke not This, and doe suspect yet One,
To which compar'd, This, but a falling Starre,
That a bright Firmament of Fire: Thy Care
We see takes meaner things: It times the World,
The Signes at randome through the Zodiacke hurld,
The Stars wild wandrings, & the glib quicke binges
Which turne both Poles; and all the violent changes
It ouer-lokes, which trouble th'endlesse course
Of the high Firmament: by thy blest Force
Doe hoarie winter frosts make Forrests bare
And straight to Groues againe their shades repaire,
By

By *These* doth *Autumnes*, *Lyons-flaming* *Maine*
 Ripen the fruits : and the full yeere sustaine
 Her burdened powers : *O being still the same*,
Ruling so much, and vnder whom the frame
 Of this vast world weigh'd, all his *Orbes* doth guide,
Why are thy Cares of men no more applide?
 Or if : why seem'st thou sleeping to the *Good*,
 And guarding to the *Ill* ? as if the brood
 Of best things still must *Chance*. take in command
 And not thy *Providence* : and *Her blind Hand*
 Thy *Benefits* erroneously disburse,
 Which so let fall, the're fall but to the worse ?
 Whence so great crimes commit the *Greater* sort,
 And boldest acts of shame blaze in the *Court*,
 Where *Buffones* worship in their rise of *State*
 Those filthy *Scarabs*, whom they *Serue*, and *Hate*,
Sure things meete backward, there ; *Honour* disgraft,
 And *Virtue* laid by *Fraud*, and *Poyson* waste :
 The *Adulter*er vp like *Haman*, and so *Sainted* :
 And *Females* modesty (as *Females*) painted,
 Lost in all reall worth : what shall we say ?
 Things so farre out of frame, as if the day
 Were come wherein another *Phaeton*
 Stolne into *Phæbus* waine, had all misse-won
 A cleane contrary way : *O powerfull God*,
 Right all amisse, and set the wonted period
 Of *Goodnesse*, in his place againe : *This deed*
 Be *Usher* to bring forth the *Maske*, and *Weed*,

Wbere

Where under, blacker things lye hid perhap,
And yet haue Hope to make a safe escape.
Of This make knowne, why such an instrument
As West on a poore seruingman should rent
The frame of this sad-good-mans life : did he
Stand with this Court-bred learned O V E R B U R I E,
In strife for an Ambassadorship ? no, no,
His Orbe held no such light : what did he owe
The Prophet malice for composing this,
This Cynosurd in neat Poesis,
How Good, and Great men ought, and All, to chuse
A chaste, fit, noble Wife, and the abuse
Of Strumpets friendly shadowing in the same,
Was this his fault ? or doth there lye a flame
Yet in the embers not vnrak't, for which
He dy'de so fallly ? Heauen we doe beseech
Unlocke the secret, and bring all to view,
That Law may purge the blood, Lust made vnrue.

W.S.

An Elegie consecrated to the
memory of the truly worthy and
learned Sir *Thomas Overburie*
KNIGHT.

HAd not thy wrong, like to a wound ill cur'd
Broke forth in death; I had not beene assur'd
Of griefe enough to finish what I write.
These lines, as those which do in cold blood fight
Had come but faintly on; for, euer, he
That shrines a name within an *Elegie*,
(Vlesse some neerer cause doe him inspire)
Kindles his bright flame at the *Funerall* fire.
Since passion (after lessening her extent)
Is then more strong, and so more eloquent.

How powerfull is the hand of *Murther* now!
Was't not enough to see his deare life bow
Beneath her hate? but crushing that faire frame,
Attempt the like on his vnspotted *Fame*?
O base reuenge! more then inhumane fact!
Which (as the *Romanes* sometime would enact
No doome for *Paricide*, supposing none
Could euer so offend) the vpright *Throne*
Of *Iustice* salues not: leauing that intent
Without a *Name*, without a *Punishment*.

Yet through thy wounded *Fame*, as thorow these
Glasses which multiply the *Species*,

We

the
nd
We see thy vertues more ; and they become
So many *Statues* sleeping on thy *Tombe*.

Wherein confinement new thou shalt endure,
But so ; as when to make a *Pearle* more pure
We giue it to a *Dome*, in whose wombe pent
Sometime, we haue it forth most orient.

Such is thy luster now, that venom'd *Spight*
With her blacke Soule dares not behold thy light,
But banning it, a course begins to runne
With those that curse the rising of the *Sunne*.
The poyson that workes vpwards now, shall strue
To be thy faire *Fames* true *Preseruatine*.
And witch-craft that can maske the *opper shine*
With no one cloud, shall blinde a ray of thine.

And as the *Hebrewes* in an obscure pit
Their *holy Fire* hid, not extinguish'd it,
And after time, that broke their bondage chaine
Found it, to fire their sacrifice againe :
So lay thy *Worth* some while, but being found,
The *Muses Altars* plentifully crownd
With sweet perfumes, by it new kindled be,
And offer all to thy deare *Memorie*.

Nor haue we lost thee long : thou art not gone,
Nor canst descend into *Obliuion*.
But twice the *Sun* went round since thy soule fled,
And onely *that time* men shall terme thee dead.
Hereafter (rais'd to life) thou still shalt haue
An *Antidote* against the silent *Graue*.

these
We
W.B. Int. Temp's

Vpon the vntimely Death of Sir Thomas Ouerbury.

IF for to liue be but a misery,
If by death good men gaine eternity,
Twas friendly done in robbing thee of life,
To celebrate thy nuptials with thy Wife;
So that his will no other aime intended,
But by exchange thy life should be amended:
Yet wert to compasse his insatiate lust,
He this last friendship tendred to thee: trust
Whiles he dishonor'd and defam'd may die,
Iustice and Fame shall crowne thy memorie.

B.G. medi Temp.

In

In obitum intempestium &
lachrymabilem Illustrissimi Equitis
aurati *THO: OVERBURY* magnæ
spei & expectationis Viri.

How euer windie mischiefe raise vp high
Darke thickning clouds, to powre vpon vs all
A tempest of soule rumors, which descry
Thy hard mishap and strange disastrous fall,
As if thy wounds were bleeding from that hand,
Which rather should haue raised thee vp to stand.

Yet shalt thou here suruiue in pittying fame
In thy sweet Wife, in these most acute lines,
In well reputed Characters of name,
And vertuer tombe, which all thine honour shrines:
In spite of enuie, or the proudest hate,
That thus hath set opinion at debate.

In But for mine owne part, sith it falls out so,
That death hath had her will; I now compare
It to a wanton hand, which at a throw
To breake a box of pretious balme did dare:
With whose perfume, although it was thus spild,
The house and commers by were better fild.

Cap. Tho. Gainsford.

38 *A memoriall,*
Offered to that man of vertue
Sir Thomas Ouerburie.

(fram

ONce dead and twice aliue ; Death could not
A death, whose sting could kill his fame.
He might haue liu'd, had not the life which gaue
Life to his life, betraid him to his graue.
If Greatnesse could consist in being Good,
His Goodnesse did adde titles to his blood.
Onely vnhappy in his lines last fate,
In that he liu'd so soone, to dye so late.
Alas whereto shall men oppressed trust,
When Innocence cannot protect the iust ?
His error was his fault, his truth his end,
No enemy his ruine, but his friend.
Cold friendship, where hot vowes are but a breath,
To guerdon poore simplicity with Death :
Was neuer man, that felt the sence of grieve
So Ouerbury'd in a safe beliefe :
Beliefe ? O cruell slaughter ! times vnbred
Will say, who dies that is vntimely dead,
By treachery, of lust, or by disgrace.
In friendship, 'twas but *Ouerburies* case ;
Which shall not more comend his truth, then proue
Their guilt, who were his opposites in loue.

Ref

Rest happy Man ; and in thy spheare of Awe
Behold how Iustice swaies the sword of Law,
To weed out those, whose hands imbrew'd in blood,
Cropt off thy youth, and flower in the bud.

Sleepe in thy Peace ; thus happy hast thou prou'd,
Thou might'lt haue dy'de more knowne, not more
lo. Fo. belou'd.

Vpon *SIR Thomas Ouerburie*
the Author of this ingenious
Poem.

Hesperides (within whose gardens grow
Apples of Gold) may well thy losse deplore,
For in those Gardens they could neuer show,
A tree so faire of such a fruitfull store.

Grace was the Root, and thou thy selfe the Tree,
Sweet counsells were the Berries grew on thee.

Wit was the branch that did adorne the Stocke,
Reason the Lease vpon those branches spread,
Vnder thy shadow did the *Muses* flocke,
And (by Thee) as a mantle couered.

But what befell, O too much out of kinde !
For thou wast blasted by a West-on winde.

R. Ca.

Of Sir Thomas Overburie his Wife and Marriage.

WHen I behold this Wife of thine so faire,
So far remou'd from vulgar beauties (Ayre
Being lesse bright and pure) me thinkes I see
An vncloath'd Soule, by potent Alcymie
Extraught from ragged matter. Thou hast made
A Wife more innocent then any Maid.
Eua's state, before the fall, decyphered here,
And *Piatio's* naked vertue's not more cleare
Such an *Idea* as scarce wishes can
Arriue at, but our Hopes must ne're attaine
A Soule so far beyond the common Make
As scorn'd corporeall ioyning. For her sake
(Despairing else contract) Thou too turn'st Soule;
And to enioy her fayres without comptroule,
Cast off this bodies clog: so must all doe,
Cast Matter off, who would abstractions wooe.
To flie so soone then (Soule) well hast thou done:
For, in this life, such beauties are not won.
But when I call to minde thine vnripe fall,
And so sad summons to thy Nuptiall,
Either, in her thy bold desires did taste
Forbidden fruit, and haue this Curse purchast.
Or, hauing this Elixir made thine owne
(Drawne from the remnant of Creation,)

118 The *faces* their malignant Spirits breath
To punish thine ambitious loue with death.
Or, thy much enui'd choyce hath made the rest
Of Concrete Relicts poynt their aymes infest
To thy confusion. And with them seduc'd
Friendship (displeas'd to see a Loue produc'd
Lesse carnall then it selfe) with policie
So pure and chaste a Loue to nullifie.
Yet, howsoe're, their proiect flies in smoke, (choke
The poyson's cordiall, which they meant should
Their deeds of darknesse, like the Bridall Night,
Haue ioyn'd spirituall Louers, in despite
Of false attempts : And now the wedding's done ;
When in this life such faires had not bene wonne.

E.G.

To the Booke.

THou wofull Widdow, once happy Wife,
That didst enjoy so sweet a Mate :
Who, now bereaued is, of Life,
Vntimely wrought, through inward hate,
O Deed most vile, to haste the end
Of him, that was so good a friend.

F.H.

On this excellent Poem
the Wife.

LOe here the matchlesse patterne of a Wife,
Desciphered in forme of Good, and Bad :
The Bad commends the Good, as Darke doth
Or as a loathed Bed a single Life : (Light
The Good, with Wisedome and Discretion clad
With Modestie, and faire demeanour dight,
Whose Reason doth her Will to Loue inuite.

Reason begot, and Passion bred her Loue,
Selfe-will She shun'd, Fitnes the Mariage made ;
Fitnes doth cherish Loue, Selfe-will Debate.
Loe thus ; and in this Monument of prooffe
A perfect Wife, a Worke nor Time can fade,
Nor loose respect betray to mortall Fate.
This none can equall ; Best, but imitate.

R.C.

On Sir Thomas Overburies
Poem the Wife.

I Am glad yet ere I die, I have found occasion
Honest and iust, without the worlds perswasion,
Or flattery or bribery, to commend
A woman for her goodnesse; and God send
I may finde many more: I wish them well,
They are pretty things to play with: when *Ene* fell
She tooke a care that all the Women-kinde
That were to follow her, should be as blinde
As she was wilfull; and till this good Wife,
That peece of Vertue that ne're tooke her life
From a fraile Mothers labour: Those stand still
As marginals to point vs to our ill:
Came to the world, as other creatures doe
That know no God but will; we learne to wooe,
And if she were but faire, and could but kisse,
Twenty to one we could not chuse amisse;
And as we iudge of trees, if straight and tall
That may be found, yet neuer till the fall
Finde how the raine hath drill'd them; So till now
We onely knew we must loue; but not how.
But here we haue example, and so rare,
That if we hold but common sense and care,
And steere by this Card; he that goes awry,
He boldly say at his Natiuitie,

That man was seal'd a foole: yet all this good
Giuen as it is, not cloath'd in flesh and blood
Some may auerre and strongly, twas meere meant
In way of practise, but not president ;
Either will make vs happy men ; for he
That marrieth any way this mysterie,
Or any parcell of that benefit,
Though he take hold of nothing but the wit,
Hath got himselfe a partner for his life
More then a woman, better then a Wife.

I.F.

Eiusdem in Eadem.

AS from a man the first fraile woman came,
The first that euer made vs know our shame,
And finde the curse of labour ; so againe,
Goodnesse and understanding found a man
To take this shame away ; and from him sprung
A peece of excellence without a Tongue,
Because it should not wrong vs ; yet the life
Makes it appeare, a Woman and a Wife.
And this is he, if euer Woman shall
Doe good hereafter ; borne to blesse our fall.

I.F.

On Sir Thomas Overburies
Poem, the Wife.

V Ere every beauty, every severall grace,
Which is in Women, in one womans face,
Some courtly Gallants might, I thinke, come to her,
Which would not wed her, though they seem'd to
Setled affections follow not the Eye; (woe her,
Reason and Iudgement, must their course descry.
Pigmaliions Image made of Marble stone,
Was lik'd of ail; belou'd of him alone.
But heer's a Dame growne husbandlesse of late,
Which not a man but wisheth were his Mate.
So faire without, so free from spot within,
That earth seemes here to stand exempt from sin.
Iuno vouchsafe, and *Hymen*, when I wed,
I may behold this Widdow in my Bed.

D.T.

B 4

On

On the Wife.

BEauty affords contentment to the Eye,
Riches are meanes to cure a weake estate,
Honour illustrates what it commeth nie :
To marry thus men count it happy Fate.
Vertue they thinke doth in these Emblems shroud,
But triall shewes they are gulled with a Cloud :

These are but complements; the inward worth,
The outward carriage, gesture, wit, and grace,
Is that alone that sets a Woman forth :
And in this Woman, these haue each a place.
Were all Wiues such, This Age would happy be,
But happier that of our Posteritie.

D.T.

On the Wife.

WELL hast thou said, that women should be such
And were they that, had but a third as much
I would be married too, but that I know
Not what she is, but should be thou dost show :
So let me praise thy worke, and let my life
Be single, or thy Widow be my Wife.
X.Z.

On the Wife.

THis perfect Creature, to the Easterne vse
Liu'd, whilst a wife retir'd from common show:
Not that her Louer fear'd the least abuse,
But with the wisest knew it fitter so:
Since, false a widow, and a zealous one,
She would haue sacrific'd her selfe agen,
But importun'd to life; is now alone,
Lou'd, woo'd, admir'd, by all wise single-men.
Which, to th'adultrous rest, that dare beginne
There vs'd temptations, were a mortall sinne.

To the Wife.

EXpos'd to all, thou wilt lesse worthie seeme
I feare: Wiues common, all men dis-esteem;
Yet some things haue a differing Fate: some fret
We doubt in wares which are in corners set:
Hid Medalls rust, which being vs'de grow bright;
The day more friendeth vertue then the night.
Thou though more common, then maist seeme more
Lonely with thou maist be vnderstood. (good,

G.R.

To the cleane contrary Wife.

Look here : & chide those spirits, which maintaine
Their Empire, with strong command in you,
That all good eyes, which doe your follies view
Pitty, what you for them, must once sustaine :
O from those Euills, which free Soules disdain
To be acquainted with, (and but pursue
Worst Minds) from them (as hatefull, as vntrue,)
By reading this, for Fames faire sake refraine :
Who would let feed vpon her birrh, the brood
Of lightnesse, indiscretion, and the shame
Of soule incontinence, when the base blood
Is carelesse only of an Honour'd Name,
Be all that gentle are, more high Improu'd,
For loose Dames are but flatter'd, neuer Lou'd.

W. Stra.

Of the choyce of a Wife.

IF I were to chuse a Woman,
As who knowes but I may marry:
I would trust the eye of no man,
Nor a tongue that may miscarry:
For in way of Lowe and Glory
Each tongue best tels his owne story.

First, to make my choyce the bolder,
I would haue her childe to such
whose free vertuous lines are older
Then Antiquitie can touch:
For tis seldome seene, that blood
Giues a beauty great and good.

Yet an ancient stocke may bring
Branches I confesse of worth,
Like rich mantles shadowing
Those descents that brought them forth,
Yet such Hills though gilded shew
Soonest feele the Age of snow.

Therefore

Of the choyce of a Wife.

*Therefore to prevent such care
That repentance soone may bring,
Like Merchants I would choose my ware,
Use-full good, not glittering.*

*He that weds for state or face,
Buys a Horse to lose a Race.*

*Yet I would haue her faire as any,
But her owne not kist away :
I would haue her free to many,
Looke on all like equall day ;
But descending to the Sea,
Make her set with none but me.*

*If she be not tall tis better ;
For that word, A goodly Woman,
Prints it selfe in such a letter,
That it leanes vnstudied no man :
I would haue my Mistresse grow
Onely tall, to answer No.*

Of the choyce of a Wife.

*Tet I would not haue her lose
So much breeding, as to sling
Vnbecomming scorne on those
That must worshp. euery thing.*

*Let her feare loose lookes to scatter,
And loose men will feare to flatter.*

*Children I would haue her beare,
More for loue of name then bed :
So each childe I haue is heyre
To another mayden-head ;*

*For she that in the act's afraide,
Euery night's another mayde.*

*Such a one, as when shees woo'd,
Blushes not for ill thoughts past ;
But so innocently good,
That her dreames are euer chaste ;
For that Maide that thinks a sin,
Has betraide the Fort shee's in.*

Of the choyce of a Wife.

*In my visitation still,
I would haue her scatter feares,
How this man, and that was ill,
After protestations Teares :
And who vowes a constant life,
Crownes a meritorious wife.*

*When the Priest first gines our hands,
I would haue her thinke but thus ;
In what high and holy bands
Heauen-like twins, hath planted vs,
That like Aarons rod, together
Both may bud, grow greene, and wither.*

An *Elegie* in praise of Sir *Thomas Ouerbury*, and his Poem.

T'Is dangerous to be good: well we may praise
Honestie, or *Innocence*; but who can raise
A power, that shall secur't, 'gainst wrongs to come,
When such a *Saint* hath suffer'd *Martyrdome*?
Iniurious hands, which'cause they could not get
The *genome*, would therefore spoyle the *Cabinet*.
But though the *cage* be broke, the *bird* is flowne
To *heauen*, her proper and securer home:
Where'mongst a quire of *Saints*, and *Cherubins*,
Of *Angels*, *Thrones*, and *Seraphins*, she sings
Those sacred *Halleluiahs*: *heaven* may boast
Thaue got that *Angell* there, which we haue *lost*:
But we shall still complaine, for to vs *here*,
A *Saint* is more losse than a *Throne* is *there*.

That *Firmanent* of holy *fires* which we
Enioyed, whilst thou wert, by enjoying thee,
Lyes now rak't vp in *ashes*, as the light
Of day, the *Sunne* once gone, is drown'd in night.
But as the *Moone*, sometime, the *Sun* being set,
Appeares, and we a new (though lesse) light get;
So though our greatest *lumpe*, of vertue be,
By cruell Fate, *extinguish'd*, in thee;
Yet, to adde some fresh *oyle* to our *quaffe* of life,
Thou hast, behind thee, left a matchlesse *wife*:

Who

Who hath (since that sad time her Husband di'de)
Beene wooed by many, for a second bride :
But like a chaste religious widow, she
Hauing lost her first mate, Scornes *bigamie*.

P.B. *medij Temp.*

A Statue erected in memorie
of Sir Thomas Ouerburie his Wife.

Vpon a *Marble* fram'd by th' cunningst hand,
In garments Greene, and orient to behold,
Like a most louely *Virgin* let her stand,
And on her head a crowne of purest gold.
First let Religion, in her heart haue place,
As th' ground & fountaine whence all vertues spring
So that each thought being sanctified by Grace :
The punishment & escape, that's due to sinne.
Let *Beauty* (ioyn'd with modesty) appeare
Loues object in her face ; and chastitie
In her faire eyes, brighter then chrystall cleare
Wherein life moues afflictions, led thereby.
In her hands *charity*, and at the right
The holy Angels let protecting be :

And

And at the left Gods mercies shining bright
Distributing to each necessitie.
Let th'earth his riches yeeld to her, and more
The heauens their influence, and by the same
Vnto the blinde their sight let her restore ;
Strength'ning the weake, and raising vp the lame,
Vnder her secte the Deuill and darknesse set,
Let Pride fast bound in chaines behinde her lye,
Base selfe-love, not appeare in place, and let
Foule-lust, and *Ennie* from her presence flie,
And on her *Brest*, in golden letters write
Heauens best belon'd, earths chiefeſt delight.

He that (in's Choyce) would meet with such a Wife,
Must vow virginitie and single life.

On Sir *Thomas Ouerburie* and
his **W I F E.**

ALL right, all wrong befalls me through a Wife,
A Bad one gaues me Death, a Good one Life.

C

An

And

An Elegie vpon the Death
of Sir Thomas Ouerbury Knight
poysoned in the Tower.

HAdst thou like other Sirs and Knights of worth
Sickned and dyde, beene strecht-out, and laid forth
After thy farewell Sermon, taken earth
And left no deed to praise thee but thy birth,
Then Ouerburie by a passe of theirs,
Thou might'st haue tyded hence in two houres teares,
Then had we worne thy sprigs of memory
No longer then thy friends did Rosemary;
Or than the doale was eating for thy sake,
And thou hadst sunke in thine owne wine and cake;
But since it was so ordred and thought fit
By soulds who knew thy truth, and fear'd thy wit,
Thou shouldst be poyson'd. Death hath done thee grace,
Ranckt thee aboue the region of thy place.
For none beares poyson nam'd, but makes replie
What Prince was that? what Statesman so did die?
In this thou hast out-dyde an Elegie
Which were too narrow for posteritie,
And thy strong poyson which did seeme to kill,
Working afresh in some Historians quill,
Shall now preserue thee longer ere thou rot,
Then could a Poem mixt with Antidot;

h
Nor needst thou trust a Herald with thy name,
That art the voyce of Iustice and of Fame;
Whilst sinne (detesting her owne conscience) strines
To pay the use and interest of lines.
Enough of ryme, and might it please the law,
Enough of blood; for naming lines I saw,
He that writes more of thee must write of more,
Which I affect not, but referre men ore
To Tyburne by whose Art they may define
What life of man is worth, in valewing thine.

On Sir Thomas Ouerburie.

ce,
?
THough dumbe, deafe, dead, I crie, I heare, I kill,
Thus growne a Politician gainst my will.

F. M.

C 2

An

An *Elegie* on the late *Lord William*
Haward Baron of *Effingham*, dead
the tenth of December, 1615.

I Did not know thee Lord, nor doe I strive
To winne accessse, or grace, with Lords aliue :
The dead I serue, from whence nor faction can
Moue me, nor fauour : nor a greater man.
To whom no vice commends me, nor bribe sent,
From whom no Pennance warns, nor portion spent,
To these I dedicate as much of me
As I can spare from mine owne husbandry :
And till Ghosts walke, as they were wont to doe,
I trade for some and doe these errants too.
But first I doe enquire, and am assur'd
What Tryals in their Iourneyes they endur'd,
What certainties of Honour and of worth,
Their most vncertaine Life-times haue brought
And who so did least hurt of this small store, (forth,
He is my Patron, dy'd he rich, or poore.
First I will know of Fame (after his peace
When Flattery and Enuy both doe cease)
Who rul'd his actions : Reason, or my Lord?
Did the whole man relie vpon a word,
A badge, a Title, or aboue all chance
Seem'd he as Ancient as his Cognifance?

What

What did he ? acts of mercy ; and reſtaine
Oppreſſion in himſelfe, and in his Train ?
Was his eſſentiall Table full as free
As Boaſts and inuitations yſe to be ?
Where if his Ruſſet-friend did chance to dine,
Whether his Satten-man would fill him wine.
Did he thinke periurie as lou'd a ſinne
Himſelfe ſorſworne, as if his ſlaue had beene ?
Did he ſecke Regular pleasures, was he knowne
Juſt Husband of one Wiſe, and ſhe is owne ?
Did he giue freely without pauſe, or doubt,
And read petitions, ere they were worne out ?
Or ſhould his well-deſeruing *Clyent* aſke,
Would he beſtow a Tilting, or a Maſke
To keepe need vertuous. And that done not feare
What Lady damn'd him for his abſence there ?
Did he attend the Court for no mans fall,
Wore he the ruine of no Hoſpital ?
And when he did his rich apparrell don,
Put he no Widow nor an Orphan on ?
Did he loue ſimply vertue for the thing,
The King for no reſpect but for the King ?
But aboue all did his religion waite
Vpon Gods Throne, or on the chaire of ſtate ?
He that is guilty of no *Quere* here,
Out-laſts his Epitaph, out-lives his Heyre.
But there is none ſuch, none ſo little bad,
Who but this negatiue goodneſſe euer had ?

Of such a Lord we may expect the birth,
Hee's rather in the wombe then on the earth.
And 'twere a Crime in such a publike fate
For one to liue well and degenerate :
And therefore I am angry when a name
Comes to vpbraid the World like *Effingham*.
Nor was it modest in thee to depart
To thy eternall home, where now thou art ;
Ere thy reproach was ready : or to die
Ere custome had prepar'd thy calumny.
Eight dayes haue past since thou hast paid thy debt
To sinne, and not a libell stirring yet,
Courtiers that scoffe by Patent, silent sit,
And haue no yse of Slander, or of wit :
But (which is monstrous) though against the tide,
The Water-men haue neither rayld nor lide.
Of good and bad there's no distinction knowne,
For in thy praise the good and bad are one.
It seemes we all are couetous of Fame,
And hearing what a purchase of good name
Thou lately mad'st, are carefull to encrease
Our title by the holding of some lease (crew
From thee our Land-lord, and for that th'whole
Speake now like Tenants ready to renew.
It were too sad to tell thy pedigree,
Death hath disordred all misplacing thee,
Whilst now thy Herauld in his line of heyres
Blots out thy name, and fills the space with teares.
And

And thus hath conquering Death, or Nature rather
Made the preposterous ancient to thy Father,
Who grieues th'art so, and like a glorious light
Shines ore thy Hearse. He therefore that would write
And blaze thee thoroughly, may at once say all,
Here lyes the Anchor of our Admirall.
Let others write for glory or reward,
Truth is well payd when she is sung and heard.

Ad Comitissam Rutlandie.

MAdame so may my verses pleasing be,
So you may laugh at them, and not at me.
'Tis something to you gladly I would say,
But how to do't, I cannot finde the way.
I would auoyd the common beaten waies
To Women ysed, which are loue or praise:
As for the first, the little wit I haue
Is not yet growne so neere vnto the graue,
But that I can by that dimme fading light,
Perceiue of what, and vnto whom I write.
Let such as in a hopelesse witlesse rage,
Can sigh a quire, and read it to a Page;
Such as can make ten Sonnets ere they rest,
When each is but a great blot at the best;
Such as doe backes of bookes and windowes fill,
With their too furious Diamond or quill;

Such as were well resolu'd to end their dayes,
With a loud laughter blowne beyond the Seas;
Who are so mortified that they can liue
Contemn'd of all the world, and yet forgiue.
Write loue to you : I would not willingly
Be pointed at in euery company.
As was that little Taylor, who till death,
Was hot in loue with *Qu. Elizabeth.*
And for the last in all my idle daies,
I neuer yet did liuing woman praise
In prose or verse : And when I doe beginne,
He picke some woman out, as full of sinne
As you as are full of vertue, with a soule
As blacke, as yours is white, A face as foule
As yours is beautifull, for it shall be,
Out of the rules of Phisiognomie :
So farre that I doe feare I must displace
The Art a little to let in her face :
It shall at least foure Faces be below
The deuils; and her parched corps shall show,
In her loose skin, as if some spirit she were,
Kept in a bag by some great Coniurer :
Her breath shall be as horrible and vild,
As euery word you speake is sweet and mild,
It shall be such a one, as will not be
Couer'd with any Art or policie.
But let her take all powders, fumes, and drinke,
She shall make nothing but a dearer stinke.

She

She
As
If I
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She shall haue such a foot, and such a nose,
As will not stand in any thing but prole :
If I bestow my praises vpon such,
Tis Charitie and I shall merit much.
My praise will come to her like a full boule,
Bestow'd at most need on a thirstie soule ;
Where, if I sing your praises in my Rime,
I lose my Inke, my Paper, and my Time ;
And nothing adde to your o'reflowing store,
And tell you nought but what you knew before.
Nor doe the vertuous minded (which I sweare
Madam I thinke you are) endure to heare
Their owne perfections into questions brought,
But stop their Eares at them; for if I thought
You tooke a pride to haue your vertues knowne,
Pardon me Madam, I should thinke them none.
To what a length is this strange letter growne,
In seeking of a subiect yet findes none.
But if your braue thoughts, which I much respect
Above your glorious Titles, shall accept
These harsh disorder'd Lines, I shall ere long
Dresse vp your vertues new, in a new song ;
Yet farre from all base praise and flatterie,
Although I know what ere my Verses be,
They will like the most seruile flattery show
If I write truth, and make my subiect you.

An

An Elegie on the Death
of the *LADY*
Rutland.

I May forget to eat, to drinke, to sleepe,
Remembring thee, but when I doe, to weepe
In well weigh'd lines, that men shall at thy hearse
Enuy the sorrow which brought forth my verse,
May my dull vnderstanding haue the might
Onely to know her last was yesternight?
Rutland the faire is dead, or if to heare
The name of *Sidney* will more force a teare,
Tis she that is so dead; and yet there be
Some more aliue professenot Poetrie:
The Statesmen and the Lawyers of our time
Haue businesse still, yet doe it not in rime:
Can she be dead, and can there be of those
That are so dull to say their prayers in prose?
It is three dayes since she did feele Deaths hand
And yet this Isle not cald the Poets Land?
Hath this no new ones made, and are the old
At such a needfull time as this growne cold?
They all say they would faine, but yet they plead
They cannot write, because their Muse is dead.
Heare me then speake which will take no excuse,
Sorrow can make a verse without a Muse.

Why

Why didst thou die so soone? O pardon me,
I know it was the longest life to thee,
That ere with modesty was cald a span
Since the Almighty left to striue with man;
Mankinde is sent to sorrow; and thou hast
More of the businesse which thou camst for past,
Then all those aged Women which yet quicke
Haue quite out-liu'd their owne Arithmaticke.
As soone as thou couldst apprehend a grieve,
There were enow to meet thee, and the chiefe
Blessing of women: marriage was to thee
Nought but a sacrament of Miseric:
For whom thou hadst, if we may trust to Fame,
Could nothing change about thee, but thy name.
A name which who (that were againe to doo't)
Would change without a thousand ioyes to boot
In all things else: thou rather ledst a life
Like a betrothed Virgin then a Wife.
But yet I would haue cald thy Fortune kinde
If it had onely tride the serled minde,
With present crosses; Not the loathed thought
Of worse to come, or past, then might haue wrought
Thy best remembrance to haue cast an eye
Backe with delight vpon thine infancie:
But thou hadst ere thou knewst the vse of teares
Sorrow layd vp against thou comst to yeares,
Ere thou wert able, who thou wert to tell
By a sad warre thy noble Father fell.

In a dull clime which did not vnderstand
What t'was to venture him to saue a Land;
He left two children, who for vertue, wit,
Beauty, were lou'd of all; Thee and his wit;
Two was too few, yet death hath from vs tooke
Thee, a more faultlesse issue, then his Booke,
Which now the onely liuing thing we haue
From him, weel'e see, shall neuer finde a graue
As thou hast done: alas would it might be,
That bookes their Sexes had as well as we,
That we might see this married to the worth
And many Poems like it selfe bring forth:
But this vaine wish Diuinity controules,
For neither to the Angels, nor to soules,
Nor any thing he meant should euer liue,
Did the wise God of Nature sexes giue;
Then with his euerlasting worke alone
We must content our selues since she is gone;
Gone like the day thou dyed'st vpon, and we
May call that backe againe as soone as thee.

Who should haue lookt to this, where were you
That doe your selues the helps of Nature call
Physitians? I acknowledge you were there
To sell such words as none in health would heare:
So dyde she: Curst be he who shall defend
Your Art of hastning Nature to an end,
In this you shew'd that Phyicke can but be
At best, an Art, to cure your pouertie.

You

You'r many of you Impostors, and doe giue
To sicke men potions that your selues may liue.
He that hath surfeited, and cannot eate,
Must haue a medicine to procure you meate,
And that's the deepest ground of all your skill,
Vnlesse it be some knowledge how to kill.
Sorrow and madnesse make my verses flow
Crosse to my vnderstanding. For I know
You can doe wonders; euery day I meete
The looser sort of people in the streete
From desperate diseases freed, and why
Restore you them, and suffer her to die?
Why should the State allow you Colledges,
Pensions for Lectures, and Anatomies?
If all your potions, vomits, letting blood,
Can onely cure the bad, and not thee good?
Which onely they can doe, and I will show
The hidden reason why, you did not know
The way to cure her. You beleeu'd her blood
Ran in such courses as you vnderstood,
By Lectures you beleeu'd her Arteries
Grew as they doe in your Anatomies.
Forgetting, that the State allowes you none
But onely Whores and Theeues to practise on.
And euery passage about them I am sure
You vnderstood, and onely them can cure,
Which is the cause that both——
Are noted for enioying so long liues.

But

But noble blood treads in too strange a path
For your ill-got Experience ; and hath
Another way of cure. If you had seene
Penelope dissected, or the *Queene*
Of *Shesba*, then you might haue found a way
To haue preseru'd her from that fatall day.
As tis. You haue but made her sooner blest
By sending her to heauen, where let her rest.
I wilt not hurt the peace which she should haue,
By longer looking in her quiet graue.

FINIS.





THE METHOD.

First, of Marriage, and the effect thereof, Children.
Then of his contrary, Lust; then for his choyce,
First, his opinion negatively, what should not be: the
First causes of it, that is, neither Beauty, Birth, nor Por-
tion. Then affirmative, what should be, of which kinds
there are foure: Goodnesse, Knowledge, Discretion,
and as a second thing, Beauty. The first onely is abso-
lutely good: the other being built upon the first do like-
wise become so. Then the application of that woman by
loue to himselfe, which makes her a Wife. And lastly,
the onely condition of a Wife, Fittnesse.

A WIFE.

Each Woman is a brieife of Womankind,
And doth in little euen as much containe,
As, in one Day and Night, all life we finde,
Of either, More, is but the same againe:
God fram'd Her so, that to her Husband She,
As Eue, should all the world of Women be.

So



But noble blood treads in too strange a path
For your ill-got Experience ; and hath
Another way of cure. If you had seene
Penelope dissected, or the Queene
Of *Shesba*, then you might haue found a way
To haue preseru'd her from that fatall day.
As tis. You haue but made her sooner blest
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FINIS.





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First, of Marriage, and the effect thereof, Children.
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there are foure: Goodnesse, Knowledge, Discretion,
and as a second thing, Beauty. The first onely is abso-
lutely good: the other being built upon the first do like-
wise become so. Then the application of that woman by
love to himselfe, which makes her a Wife. And lastly,
the onely condition of a Wife, Fitnesse.

A WIFE.

Each Woman is a *briefe* of Womankind,
And doth in little euen as much containe,
As, in one Day and Night, all life we finde,
Of either, More, is but the same againe:
God fram'd Her so, that to her *Husband* She,
As *Ens*, should all the world of Women be.

So





A WIFE.

So fram'd he *Both*, that *neither* power he gaue
Vse of themselues, but by *exchange* to make :
Whence in their Face, the *Faire* no pleasure haue,
But by *reflex* of what thence *other* take.

Our Lips in their owne Kisse no pleasure finde :
Toward their proper Face, our Eyes are blinde.


So God in *Eue* did perfect *Man*, begun ;
Till then, in yaine much of himselfe he had :
In *Adam* God created onely *one*,
Eue, and the *world to come*, in *Eue* he made.

We are *two halfes* : whiles each from other straits,
Both barren are ; loyn'd, *both* their *like* can raise.

At first, both *Sexes* were in *Man* combinde,
Man, a *She-Man* did in his body breed ;
Adam was *Eues*, *Eue* Mother of Mankinde,
Eue from *Line-flesh*, *Man* did from *Dust* proceed.
One, thus made *two*, *Marriage* cloth re-vnite,
And makes them both but one *Hermaphrodite*.

Man





A WIFE.

Man did but the *well being* of his life
From *Woman* take; her *Being* she from *Man* :
And therefore *Eve* created was a *Wife*,
And at the end of all her *Sex*, began :
 Marriage their object is; their *Being* then,
 And now *Perfection*, they receive from *Men*.

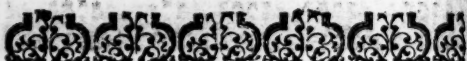
Marriage; to all whose ioyes *two parties* be,
And *doubled* are by being *parted* so,
Wherein the very *Act* is *Chastitie*,
Whereby *two Soules* into *one Body* go.
Which make *two, one*; while here they living be,
And after death in their *posteritie*.

God to each *Man*, a *private Woman* gave,
That in that *Center* his *desires* might flint,
That he a *comfort* like *himselfe* might haue,
And that on her *his like* he might *imprint*.
 Double is *Womans use*, part of their end
 Doth on *this Age*, part on the *next* depend.

D

We





A WIFE.

We fill but *part of time*, and cannot dye,
Till we the world a *fresh supply* haue lent,
Children are *Bodies* sole *Eternitie*;
Nature is *Gods*, *Art* is *Mans* instrument.

Now all *Mans Art* but onely dead things makes,
But herein *Man* in things of *life* partakes.

For wandring *Lust*; I know tis infinite,
It still *begins*, and addes not more to more.
The *guilt* is euerlasting, the *delight*,
This instant doth not feele, of *that* before.

The *cast* of it is onely in the *Sense*,
The *operation* in the *Conscience*.

Woman is not *Lusts* bounds, but *Womankind*;
One is *Lones number*: who from that doth fall
Hath lost his hold, and no *new rest* shall finde;
Vice hath no meane, but not to be at all.

A *Wife* is that *enough*, *Lust* cannot finde;
For *Lust* is still with *want*, or *soo much*, pinde.

Bate





A WIFE.

Bate *lust* the Sin, my share is eu'n with his,
For, *No to lust*, and to *Enioy* is one :
And more or lesse past, *equall* Nothing is;
I still haue *one*, *Lust* *one at once*, alone :

And though the woman often changed be,
Yet Hee's the same withut variety.

Marriage our *lust* (as twere with fuell fire)

Doth, with a medicine *of the same*, allay ;

And not *forbid*, but *rectifie* desire,

My selfe I cannot chule, *my wife* I may :

And in the choyce of *Her*, it much doth lye,

To mend my selfe in my posterity.

Or rather let me *Loue*, then *be in loue* ;

So let me chuse, as *Wife* and *Friend* to finde,

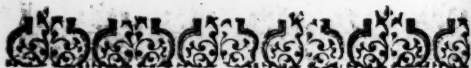
Let me forget her *Sex*, when I *approve* :

Beasts likeneffe lies in *shape*, but *ours* in *minds* :

Our *Soules* no *Sexes* haue, their *Loue* is cleane,

No *Sex*, both in the *better part* are *Men*.



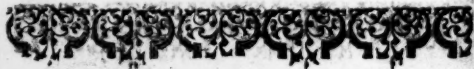


A WIFE.

But Physicke for our *lust* their *Bodies* be,
But matter fit to shew our *Loue* vpon :
But onely *Shells* for our *posteritie*,
Their soules were giu'n lest men should be alone :
For, but the *Soules Interpreters, words be*,
Without which, *Bodies* are no company.

That *goodly frame* we see of flesh and blood,
Their *fashion* is not *weight*; it is I say
But their *Lay-part*; but well digested food;
This but twixt *Dust*, and *Dust lifes middle-way* :
The worth of it is nothing that is *seen*,
But onely that it holds a *Soule* within.

And all the carnall *Beauty* of my Wife,
Is but skin-deepe, but to *two senses* knowne ;
Short euen of *Pictures*, shorter liu'd the Life,
And yet the *loue* furniues, that's built thereon :
For our *Imagination* is too high,
For *Bodies*, when they meet, to fatisfie,





A WIFE.

All Shapes, all Colours, are *alike* in *Night*,
Nor doth our *Touch* distinguish *foule*, or *faire*:
But mans *imagination*, and his *sight*,
And those, but the first weeke; by *Custom* are
Both made alike, which differed at *first view*,
Nor can that difference *absence* much renew.

Nor can that *Beauty*, lying in the *Face*,
But meerely by *imagination* be
Enioy'd by vs, in an *inferiour place*.
Nor can that *Beauty* by *enjoying* we
Make ours become; so our *desire* growes tame,
We changed are, but it remains the same.

Birth, lesse then *Beauty*, shall my *Reason* blinde,
Her *Birth* goes to my *Children*, not to me:
Rather had I that *active Gentry* finde,
Vertue, then *passive* from her *Ancestry*;
Rather in *her alme* one vertue see,
Then all the rest dead in her *Pedigree*.





A WIFE.

In the Degrees, high rather be she plac't,
Of *Nature*, then of *Art*, and *Policie* ;
Gentrie is but a *relique* of time past,
And *Loue* doth only but the *present* see ; (same
Things were first made, then *words* : she were the
With, or *without*, that *title* or that *name*.

As for (the oddes of Sexes) *Portion*,
Nor will I shun it, nor my aime it make ;
Birth, *Beauty*, *Wealth*, are nothing worth alone,
All these I would for *good additions* take,
Nor for *Good parts* ; those *two* are ill combin'd,
Whom, any *third* thing frō *themselves* hath ioyn'd.

Rather then these the obiect of my *Loue*,
Let it be *Good* ; when these with vertue go,
They (in themselves *indifferent*) vertues proue,
For *Good* (like fire) turnes all things to be so.
Gods image in Her Soule, O let me place
My *Loue* vpon ! not *Adams* in Her Face.

Good





A WIFE.

Good, is a fairer attribute then *White*,
 Tis the *minde's beauty* keeps the *other* sweet :
 That's not still one, nor mortall with the light,
 Nor glasse, nor painting can it counterfeite :
 Nor doth it raise desires, which euer tend
 At once, to their perfection, and their end.

By *Good* I would haue *Holy* vnderstood,
 So *God* she cannot loue, but also *me*,
 The Law requires our *words* and *deeds* be good,
 Religion euen the *Thoughts* doth sanctific :
 As she is *more* a *Maid* that *rauisht* is,
 Then She which only doth but *wish amisse*.

Lust only by *Religion* is withstood;
Lust's object is aliue, his strength within;
 Mortality resists but in *cold blood*;
 Respect of *Credit* feareth *shame*, not *sin*.
 But no place *darke enough* for such offence
 She finds, that's *watcht* by her owne *conscience*.

D 4

Then





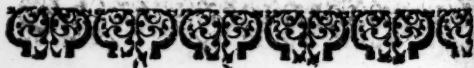
A WIFE.

Then may I *Trust* her *Body* with her *minde*,
And, thereupon secure, need neuer know
The pangs of *lealonsie* : and *Loue* doth finde
More paine to *doubt* her false, then *know* her so :
For *Patience* is, of euils that are knowne,
The certaine Remedic ; but *Doubt* hath none.

And be that thought *once* stirr'd, twill neuer die,
Nor will the grieve more milde by custome proue ;
Nor yet *Amendment* can it satisfie.
The *Anguish* more or lesse, is as our *loue* :
This miserie doth *lealonsie* ensue,
That we may proue her *false*, but cannot *True*.

Suspicious may the will of *Lust* restraine,
But *Good* preuents from hauing such a *will* :
A *Wife* that's *Good*, doth *Chast* and more containe,
For *Chast* is but an *Abstinence* from ill :
And in a *Wife* that's *Bad*, although the *best*
Of qualities ; yet in a *Good* the *lest*.

To






A WIFE.

To barre the meanes is *Care*, not *lealouſie* :
Some *lawfull* things to be auoyded are,
When they *occaſion* of *vnlawfull* be :
Luſt ere it hurts is beſt deſcryde aſarre :
Luſt is a finne of *two* ; he that is ſure
Of *either* part, may be of *both* ſecure.

Giue me next *Good*, an *underſtanding Wiſe*,
By Nature *wiſe*, not *Learned* by much Art,
Some *Knowledge* on Her ſide, will all my life
More ſcope of conuerſation impart :
Beſides, Her inborne verue fortifie,
They are moſt firmly good, that beſt know why.

A *paſſiue underſtanding* to conceiue,
And *Iudgement* to diſcerne, I wiſh to finde :
Beyond that, all as hazardous I leaue ;
Learuing, and *pregnant wit* in Woman-kinde,
What it findes malleable, maketh fraile,
And doth not adde more *ballaſt*, but more *ſaile*.

Domesticke





A WIFE.

Domesticke Charge doth best that *Sex* besit,
Contiguous businesse; so to fixe the Minde,
That *Leysure* space for *Fancies* not admit:
Their *Leysure* 'tis, corrupteth *Woman* kinde;
Else, being plac'd from many vices free,
They had to Heau'n a shorter cut then wee.

Bookes are a part of Mans prerogatiue,
In formall Inke they *Thoughts* and *Voyses* hold,
That we to them our solitude may giue,
And make *Time-present* trauell that of *old*.
Our life, *Fame* peeceth longer at the end,
And *Bookes* it farther backward doe extend.

As good, and knowing, let her be *Discrete*,
That, to the others weight, doth *Fashion* bring;
Discretion doth consider what is *Fit*.
Goodnesse but what is *lawfull*; but the *Thing*,
Not *Circumstances*; *Learning* is and *wit*,
In Men, but *curious* folly without it.

To





A WIFE.

To keepe their Name, when 'tis in others hands,
Discretion askes; their *Credit* is by farre
More fraile then *I* they: on likely hoods it stands,
And hard to be disprou'd, *Lusts* *slanders* are.

Their *Carriage*, not their *Chastitie* alone,
Must keepe their Name chaste from *suspition*.

Womens *Behaiour* is a surer barre
Then is their *No*: *That* fairely doth deny
Without *denying*; thereby kept they are
Safe eu'n from *Hope*; in part to blame is shee,
Which hath *without consent* bin only tride;
He comes too neere, that comes to be denide.

Now since a *Woman* we to *Marry* are,
A *Soule* and *Body*, not a *Souie* alone;
When one is *Good*, then be the other *Faire*;
Beauty is *Health* and *Beauty*, both in one;
Be she so faire, as change can yeeld no gaine;
So faire, as She most *Women* else containe.

To





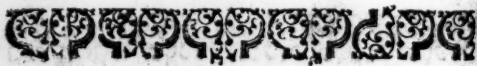
A WIFE.

So Faire at least let me imagine Her;
That thought to *me* is *Truth*: *opinion*
Cannot in matter of *opinion* erre;
With no eies shall I see her but *mine owne*.
And as my *Fancy*, *Her* conceives to be,
Euen such my Senses both, doe *Feele* and *See*.

The *Face* we may the seat of *Beauty* call,
In it the rellish of the rest doth lye,
Nay eu'n a figure of the *Minde* withall:
And of the *Face*, the *Life* moves in the *Eye*;
No things else, being *two*, so like we see,
So like, that they, *two* but in number, be.

Beauty in decent *shape*, and *Colours* lies,
Colours the *matter* are, and *shape* the *Soule*;
The *Soule*, which from no single part doth rise,
But from the iust proportion of the *whole*,
And is a meere *spirituall harmonie*,
Of euery part vnited in the *Eye*.

Loue





A WIFE.

Loue is a kinde of *Superstition*,
Which feares the Idoll which it selfe hath fram'd :
Lust a Desire, which rather from his *owne*
Temper, then from the object is inflam'd :
Beauty is *Loues* object ; *Woman Lust* s to gaine ;
Loue, *Loue* Desires ; *Lust* onely to obtaine.

No circumstance doth *Beauty* beautifie,
Like gracefull *fashion*, native *Comeliness*.
Nay eu'n gets pardon for *Deformity* ;
Art cannot beget, but may encrease ;
When *Nature* had fixt *Beauty*, perfect made,
Something she left for *Motion* to adde.

But let that *Fashion* more to *modestie*
Tend, then *Assurance* : *Modestie* doth set
The face in her iust place, from *Passions* free,
Tis both the *Mindes*, and *Bodies* beauty met ;
But *Modestie*, no vertue can we see ;
That is, the Faces onely *Chastitie*.

Where





A WIFE.

Where *goodness* failes, twixt ill and ill *that* stands :
Whence tis, that *women*, though they weaker be,
And their desires more strong, yet on their hands
The *Chastitie* of *men* doth often lie :

Lust would more common be then any one,
Could it, as other sinnes, be done *alone*.

All these *good parts* a *Perfect woman* make :
Adde *Loue* to *me*, they make a *Perfect Wife*,
Without her *Loue*, Her *Beauty* should I take,
As that of *Pictures* ; dead ; *That* giues it life :
Till then, Her *Beauty* like the Sun doth shine
Alike to all ; *That* makes it, onely *mine*.

And of that *Loue*, let *Reason* Father be,
And *Passion* Mother ; let it from the one
His *Being* take, the other his *Degree* ;
Selfe-loue (which second Loues are built vpon)
Will make *me* (if not *Her*) her loue respect,
No Man, but fauours his owne worths effect.

ended W





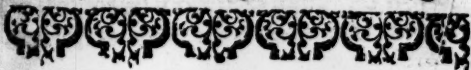
A WIFE.

As Good and wise; so be she *Fit* for me,
 That is, To *will*, and *Not to will* the same,
 My *Wife* is my *Adopted-selfe*, and she
 As Me, so what I loue, to Loue must frame.
 For when by Marriage both in one concurre,
 Woman conuerts to Man, not Man to her.

FINIS.

The Authors Epitaph written by himselſe.

THe Span of my dayes measur'd, heere I rest,
 That is, my body; but my soule, his guest,
 Is hence ascended: whither, neither Time,
 Nor Faith, nor Hope, but onely Loue can clime;
 where being now enlightned, She doth know
 The Truth of all, men argue of below:
 Onely this dust doth here in Pawne remaine,
 That, when the world dissolues, she come againe.



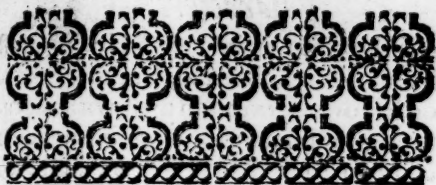
WIFE

As I have said before, the first time
that I saw her was in the year
1840, when she was about 18 years
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and I was very much attracted to her.
We became acquainted, and I was
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Characters.

OR

Wittie descriptions of the properties of sundry persons.

A good woman.



Good Woman is a comfort, like a man. She lacks of him nothing but heat. Thence is her sweetnes of disposition which meets his stoutnesse more pleasingly ; so wooll meets iron easier then iron, and turnes
E refi-

Characters.

resisting into embracing. Her greatest learning is religion, and her thoughts are on her owne *Sex*, or on men, without casting the difference. *Dishonestie* neuer comes neerer than her eares, and then wonder stops it out, and saues vertue the labour. Shee leaues the neat *youth*, telling his *lushious* tales, and puts backe the *Seruingmans* putting forward, with a frowne: yet her kindnes is free enough to be scene, for it hath no guilt about it: and her mirth is cleare, that you may looke through it, into vertue, but not beyond. She hath not behauiour at a certaine, but makes it to her occasion. She hath so much knowledge as to loue it, and if she haue it not at home, shee will fetch it, for this sometimes in a pleasant discontent she dares chide her *Sex*, though she vse it neuer the worse. She is much within, and frames outward things to her minde, not her minde to them. She weares good clothes, but neuer better; for she findes no degree beyond *Decencie*. She hath a content of
her

Characters.

her owne, and so seekes not an husband, but findes him. She is indeed most, but not much of description, for she is direct, and one, and hath not the varietie of ill. Now shee is given fresh and aliue to a husband, and shee doth nothing more then loue him, for she takes him to that purpose. So his good becomes the businesse of her actions, and shee doth her selfe kindnesse vpon him. After his, her chiefest vertue is a good husband. For *She is He.*

A very Woman.

A *Very Woman*, is a dow-bak't man, for a *She* meant well towards man, but fell two bowes short; *strength* and *understanding*. Her vertue is the hedge, *Modestie*, that keeps a man from climbing ouer into her faults. She simpers as if she had no teeth, but lips: and shee diuides her eyes, and keeps halfe for her

Characters.

her selfe, and giues the other to her neare
Youth. Being set downe, she casts her
face into a platforme, which dureth the
meale, & is taken away with the voyder.
Her draught reacheth to good manners,
not to thirst, and it is a part of their my-
sterie not to professe hunger; but *Nat-
ure* takes her in priuate and stretcheth
her vpon meat. She is *Marriageable* and
Foureteene at once; and after she doth
not liue, but tarric. She reades ouer her
face euery morning, and sometimes blots
out pale, and writes red. She thinkes she
is faire, though many times her opinion
goes alone, and she loues her glasse, and
the Knight of the Sunne for lying. She
is hid away all but her face, and that's
hang'd about with toyes and denices,
like the signe of a Tauerne, to draw
Strangers. If she shew more, she pre-
uents desire, and by too free giuing,
leaues no *Gift*. She may escape from
the Seruing-man, but not from the
Chamber-maide. Shee commits with
her eares for certaine: after that shee
may

Characters.

may goe for a maide, but she hath beene
lyen with, in her vnderstanding. Her
Philosophie, is a seeming neglect of those,
that be too good for her. Shee's a youn-
ger brother for her portion, but not for
her portion of wit, that comes from her
in a treble, which is full too bigge for
it; yet her *Vanity* seldome matcheth
her, with one of her owne degree, for
then shee will beget another creature a
begger: and commonly, if she marry
better, she marries worse. She gets much
by the simplicitie of her Sutor, and for
a iest, laughs at him without one.
Thus she dresses a husband for her selfe,
and after takes him for his patience, and
the Land adioyning, yee may see it, in
a Seruingmans fresh *Napery*, and his
Leg steps into an vnknowne stocking.
I neede not speake of his *Garters*, the
tassell shewes it selfe. If she loue, shee
loues not the Man, but the beast of him.
Shee is *Salomons* cruell creature, and a
mans walking consumption: euery can-
dle she giues him, is a purge. | Her chiefe

Characters.

commendation is, shee brings a man to repentance.

Her next part.

Her lightnesse gets her to swimme at top of the table, where her wrie little finger bewraies *carniug*; her neighbours at the latter end know they are welcome, and for that purpose she quencheth her thirst. She trauels to and among, and so becomes a woman of good entertainment, for all the follie in the Countrey comes in cleane Linnen to visit her: she breaks to them her grieffe in Sugar cakes, and receiues from their mouthes in exchange, many stories that conclude to no purpose. Her eldest Sonne is like her howsoeuer, & that dispraiseth him best: her vtmost drift is to turne him Foole, which commonly shee obtaines at the yeeres of discretion. She takes a iourney sometimes to her Neeces house, but neuer thinkes beyond *London*. Her *Deuotion* is good clothes, they carrie her to Church, expresse their stuffe & fashion,
and

Characters.

and are silent; if she be more deuout, she lifts vp a certaine number of eyes, in stead of prayers, and takes the Sermon, and measures out a nap by it, iust as long. Shee sends Religion afore to *Sixtie*, where she neuer ouertakes it, or driues it before her againe: Her most necessary instruments are a *waiting Gentle-woman*, and a *Chamber-maid*; shee weares her Gentlewoman stil, but most often leaues the other in her Chamber-window. She hath a little *Kennell* in her lap, and shee smells the sweeter for it. The vtmost reach of her *Prouidence*, is the fatnesse of a Capon, and her greatest enuie, is the next Gentlewomans better Gowne. Her most commendable skill, is to make her Husbands fustian beare her Veluet. This she doth many times ouer, and then is deliuered to old Age and a Chaire, where euery body leaues her.

Characters.

A Dissembler.

IS an essence needing a double definition, for he is not that he appears. Vnto the eye he is pleasing, vnto the eare he is harsh, but vnto the vnderstanding intricate, and full of windings: he is the *prima materia*, and his intents giue him forme: hee dyeth his meanes and his meaning into two colours, he baits craft with humility, and his countenance is the picture of the present disposition. He winnes not by battery, but vndermining, and his racke is smoothing. He allures, is not allur'd by his affections, for they are the brokers of his obseruation. Hee knowes passion onely by sufferance, and resisteth by obeying. He makes his time an accomptant to his memory, and of the humors of men weaues a net for occasion: the Inquisitor must looke thorow his iudgement, for to the eye onely he is not visible.

A Courtier.

Characters.

A Courtier.

TO all mens thinking is a man, and to most men the finest : all things else are defined by the vnderstanding, but this by the senses; but his surest marke is, that hee is to be found onely about Princes. He smells; and putteth away much of his iudgement about the scituation of his clothes. He knowes no man that is not generally knowne. His wit, like the *Marigold*, openeth with the *Sun*, and therefore he riseth not before ten of the clocke. He puts more confidence in his words than meaning, and more in his pronounciation than his words. *Occasion* is his *Cupid*, and he hath but one receipt of making loue. Hee followes nothing but inconstancie, admires nothing but beauty, honors nothing but fortune. Loues nothing. The sustenance of his discourse is *Newes*, and his censure like a shot depends vpon the charging. Hee
is

Characters.

is not, if he be out of Court, but fish-like breathes destruction, if out of his element. Neither his motion, or aspect are regular, but hee moves by the vpper *Sphaeres*, and is the reflection of higher substances.

If you finde him not here, you shall in *Pauls*, with a picke-tooth in his Hat, a cape cloake, and a long stocking.

A Golden Asse

IS a young thing, whose Father went to the Deuill; he is followed like a salt bitch, and lymb'd by him that gets vp first; his disposition is cut, and knaues rent him like Tenter-hookes; hee is as blinde as his mother, and swallowes flatterers for friends. He is high in his owne imagination; but that imagination is as a stone, that is raised by violence, descends naturally. When he goes, he looks who looks: if hee findes not good store of vailers,

Characters.

vailers, hee comes home stiffe and seer,
vntill he bee new oyled and watered by
his husbandmen. Wheresoeuer he eats
he hath an officer, to warne men not to
talke out of his element, and his owne is
exceeding sensible, because it is sensuall;
but he cannot exchange a peece of rea-
son, though he can a peece of gold. He
is naught pluckt, for his feathers are his
beautie, and more then his beauty, they
are his discretion, his countenance, his
All. He is now at an end, for he hath
had the Wolfe of vaine glory, which he
fed, vntill himselfe became the food.

A Flatterer

I*S the shadow of a Foole.* He is a good
wood-man, for he singleth out none
but the wealthy. His carriage is euer of
the colour of his patient; and for his
sake he will halt or weare a wrie necke.
Hee dispraiseth nothing but pouertie,
and

Characters.

and small drinke, and praiseth his grace of making water. Hee selleth himselfe, with reckoning his great Friends, and teacheth the present, how to winne his praises by reciting the others gifts : he is ready for all imploiments, but especially before Dinner, for his courage and his stomacke go together. He will play any vpon his countenance, and where hee cannot be admitted for a counseller, he will serue as a foole. He frequents the Court of Wards and Ordinaries, and fits these guests of *Toga virilis*, with wiues or whores. He entreth young men into acquaintance with debt-bookes. In a word, hee is the impression of the last terme, and will be so, vntill the comming of a new terme or termier.

An ignorant Glory-hunter.

ISan *insectum animal*; for hee is the Imaggot of opinion, his behauour is another thing from himselfe, and is glewed,

Characters.

glewed, and but set on. He entertaines men with repetitions, and returnes them their owne words. He is ignorant of nothing, no not of those things, where ignorance is the lesser shame. He gets the names of good wits, and vtters them for his companions. He confesseth vices that he is guiltlesse of, if they be in fashion; & dares not salute a man in old clothes, or out of fashion. There is not a publike assemblie without him, and he will take any paines for an acquaintance there. In any shew hee will be one, though he be but a whiffler, or a torch bearer; and beares downe strangers with the story of his actions. He handles nothing that is not rare, and defends his wardrobe, diet, and all customes, with entituling their beginnings from Princes, great Souldiers, and strange Nations. He dares speake more then hee vnderstands, and aduentures his words without the reliefe of any seconds. He relates battels and skirmishes, as from an eye witnesse, when his eyes therewithly beguiled a bal-
lad

Characters.

lad of them. In a word, to make sure of admiration, he will not let himselfe vnderstand himselfe, but hopes fame and opinion will be the Readers of his Riddles.

A Timist.

I*S a noune Adiectiue of the present tense.*
He hath no more of a conscience then Feare, and his religion is not his but the Princes. He reuerenceth a Courtiers Seruants seruant. Is first his owne Slaue, and then whosoever looketh big; when he giues he curseth, and when he fels he worships. He reades the statutes in his Chamber, and weares the Bible in the streets: hee neuer praiseth any, but before themselves or friends: and mislikes no great mans actions during his life. His new.yeeres gifts are ready at *Albion*, and the sute he meant to meditate before them. He pleaseth the children of
great

Characters.

great men, and promiseth to adopt them; and his curtesie extends it selfe even to the stable. He straines to talke wisely, and his modestie would serue a Bride. He is grauity from the head to the foote; but not from the head to the heart; you may finde what place he affecteth, for he creepes as neere it as may be, and as passionately courts it; if at any time his hopes be affected, he swelleth with them; and they burst out too good for the vessell. In a word, he danceth to the tune of fortune, and studies for nothing but to keepe time.

An Amorist

IS a certaine blasted or planet-stroken, and is the Dog that leads blinde Cupid; when he is at the best, his fashion exceeds the worth of his weight. He is neuer without verses, and muske comfets; and sighes to the hazard of his buttons;

Characters.

rons; his eyes are all white, either to weare the luerie of his Mistris complexion, or to keepe *Cupid* from hitting the blacke. He fights with passion, and looserh much of his blood by his weapon; dreames, thence his palenesse. His armes are carelesly vsed, as if their best vse was nothing but embracements. He is vntrust, vnbuttoned, and vngartered, not out of carelesnesse, but care; his farthest end being but going to bed. Sometimes he wraps his petition in neatnesse, but he goeth not alone; for then he makes some other qualitie moralize his affection, and his trimnesse is the grace of that grace. Her fauour lifts him vp, as the Sun moisture; when she disfaouours, vnable to hold that happinesse, it falls downe in teares; his fingers are his Orators, and hee expresseth much of himselfe vpon some instrument. He answers not, or not to the purpose; and no maruell, for he is not at home. He scorcherh time with dancing with his Mistris, taking vp of her gloue, and wearing her feather; he

Characters.

he is confinde to her colour, and dares not passe out of the circuit of her memory. His imagination is a foole, and it goeth in a pide-coat of red and white; shortly, he is translated out of a man into folly; his imagination is the glasse of lust, and himselfe the traytor to his owne discretion.

An Affectate Traueller

IS a speaking fashion; hee hath taken paines to be ridiculous, & hath scene more then hee hath perceiued. His attire speakes *French* or *Italian*, & his gate cries, *Behold me*. He censures all things by countenances, and shrugs, and speaks his owne language with shame and lissping: he will choake rather than confesse *Beere* good drinke: and his pick-tooth is a maine part of his behauiour. He chuseth rather to be counted a *Spie*, than not a *Politician*: and maintaines his reputati-

Characters.

on by naming great men familiarly. He chuseth rather to tell lies, then not wonders, and talkes with men singly: his discourse sounds big, but meanes nothing: & his boy is bound to admire him howsoever. He comes still from great Personages, but goes with meane. He takes occasion to shew Jewels giuen him in regard of his vertue, that were bought in *S Martines*: and not long after hauing with a *Mountbanks* method, pronounced them worth thousands, empawnereth them for a few shillings. Vpon festiuall daies he goes to Court, and salutes without resaluting: at night in an Ordinary he canuasseth the businesse in hand, and seemes as conuersant with all intents & plots, as if he begot them. His extraordinary account of men is, first to tel them the ends of all matters of consequence, and then to borrow money of them; he offereth courtesies, to shew them, rather then himselfe, humble. He disdaines all things aboue his reach, and preferreth all Countries before his owne. He imputeth

Characters.

puteth his want and pouerty to the ignorance of the time, not his owne unworthinesse: and concludes his discourse with halfe a period, or a word, and leaues the rest to imagination. In a word, his religion is fashion, and both body and soule are gouerned by fame, he loues most voices about truth.

A Wiseman

IS the truth of the true definition of man, that is, a reasonable creature. His disposition alters, he alters not. Hee hides himselfe with the attire of the vulgar; and in indifferent things is content to be gouerned by them. He lookes according to nature, so goes his behauiour. His minde enioyes a continuall smoothnesse: so comme h it, that his consideration is alwaies at home. He endures the faults of all men silently, except his friends, and to them he is the mirrour of

Characters.

their actions; by this meanes his peace commeth not from fortune, but himselfe. He is cunning in men, not to surprize but keepe his owne, and beates off their ill affected humours, no otherwise than if they were flies. He chuseth not friends by the subsidie-booke, and is not luxurious after acquaintance. He maintaines the strength of his body, not by delicacies, but temperance; and his minde by giuing it preheminance ouer his body. He vnderstands things not by their forme, but qualities; and his comparisons intend not to excuse, but to prouoke him higher. He is not subiect to casualties, for Fortune hath nothing to doe with the minde, except those drowned in the body: but he hath diuided his soule, from the case of his soule, whose weakness he assists no otherwise than commiseratiuely, not that it is his, but that it is. He is thus, and will be thus: and liues subiect neither to Time nor his frailties; the seruant of vertue, and by vertue, the friend of the highest.

A Noble

Characters.

A Noble Spirit

HAth surueied and fortified his disposition, and conuerts all occurrences into experience, betweene which experience and his reason, there is marriage; the issue are his actions. Hee circuits his intents, and seeth the end before he shoot. Men are the instruments of his Art, and there is no man without his vse: occasion incites him, none enticeth him: and he moues by affection, not for affection; he loues glory, scornes shame, and gouerneth and obeyeth with one countenance; for it comes from one consideration. He cals not the variety of the world chances, for his meditation hath trauelled ouer them; and his eye mounted vpon his vnderstanding, seeth them as things vnderneath. He couers not his body with delicacies, nor excuseth these delicacies by his body, but teacheth it, since it is not able to defend its owne

Characters.

imbecillitie, to shew or suffer. He licen-
ceth not his weaknesse, to weare Fate,
but knowing reason to be no idle gift of
Nature, hee is the Steeres-man of his
owne destinie. Truth is his Goddesse,
and hee takes paines to get her, not to
looke like her. He knowes the condition
of the world, that he must act one thing
like another, and then another. To these
he carries his desires, and not his desires
him; and sticks not fast by the way (for
that contentment is repentance) but
knowing the circle of all courses, of all
intents, of all things, to haue but one cen-
ter or period, without all distraction, he
hasteth thither and ends there, as his true
and naturall element. He doth not con-
temne Fortune, but not confesse her. He
is no Gamester of the world (which only
complaine and praise her) but being only
sensible of the honestie of actions, con-
temnes a particular profit as the excre-
ment or scum. Vnto the societie of men
he is a *Sunne*, whose clearenesse directs
their steps in a regular motion: when he
is

Characters.

is more particular, hee is the wise mans friend, the example of the indifferent, the medicine of the vicious. Thus time goeth not from him, but with him : and he feels age more by the strength of his soule, than the weaknesse of his bodie: thus feels he no paine, but esteemes all such things as friends, that desire to file off his fetters and helpe him out of prison.

An Old man

IS a thing that hath beene a man in his daies. Old men are to be known blind-folded : for their talke is as terrible as their resemblance. They praise their own times as vehemently, as if they would sell them. They become wrinkled with frowning and facing youth; they admire their old customs, even to the eating of red herring, and going wetshod. They call the thumbe vnder the girdle, Grauitie; and because they can

Characters.

hardly smell at all, their Posies are vnder their girdles. They count it an ornament of speech, to close the period with a cough; and it is venerable (they say) to spend time in wiping their driueled beards. Their discourse is vnanswerable, by reason of their obstinacy: their speech is much, though little to the purpose. Truths and lies passe with an equall affirmation, for their memories sowerall is wonne into one recepracle, and so they come out with one sense. They teach their seruants their duties with as much scorne & tyranny, as some people teach their dogs to fetch. Their enuy is one of their diseases. They put off and on their clothes, with that certainty, as if they knew their heads would not direct them, and therefore custome should. They take a pride in halting and going stiffely, and therefore their staues are carued and ripped: they trust their attire with much of their gravity; and they dare not goe without a gowne in Summer. Their hats are brushed to draw mens eyes off from
their

Characters.

their faces; but of all, their *Pomanders* are worne to most purpose, for their putrified breath ought not to want either a smell to defend, or a dog to excuse.

A Countrey Gentleman

IS a thing out of whose corruption the generation of a Justice of Peace is produced. He speakes statutes and husbandry well enough, to make his neighbours thinke him a wise man; he is well skilled in *Arithmeticke* or rates: and hath clequence enough to saue two-pence. His conuersation amongst his Tenants is desperate; but amongst his equals full of doubt. His trauell is seldome farther then the next market Towne, and his inquisition is about the price of Corne: when he trauelleth, he will goe ten mile out of the way to a Cousins house of his to saue charges; hee rewards the Seruants by taking them by the hand when hee departs.

Characters.

parts. Nothing vnder a *Sub poena* can draw him to *London* : and when hee is there, hee sticks fast vpon euery obiect, casts his eyes away vpon gazing, and becomes the prey of euery Cutpurse. When he comes home, those wonders serue him for his Holy-day talke. If he goe to Court, it is in yellow stockings; and if it be in Winter in a slight tafetic cloake, and pumps and pantofles. He is chained that wooes the vsuer for his comming into the presence, where hee becomes troublesome with the ill managing of his Rapier and the wearing of his girdle of one fashion, & the hangers of another; by this time he hath learned to kisse his hand, and make a legge both together, and the names of Lords and Counsellors; he hath thus much toward entertainment and courtesie, but of the last he makes more vse; for by the recitall of *my Lord*, hee coniures his poore Countrimen. But this is not his element, he must home againe, being like a Doe, that ends his flight in a dunghill.

A fine

Characters.

A fine Gentleman

I*S the Cynamon tree*, whose barke is more worth then his body. He hath read the Booke of good manners, and by this time each of his limbes may read it. He alloweth of no iudge, but the eye; painting, bouldstring, and bombasting are his *Oratours*: by these also he proues his industry: for hee hath purchased legs, haire, beautie, and straightnesse, more then nature left him. He vnlockes maiden-heads with his language, and speakes *Euphues*, not so gracefully as heartily. His discourse makes not his behauour, but hee buyes it at Court, as Countrey men their clothes in Birchin-lane. He is somewhat like the *Salamander*, and liues in the flame of loue, which paines he expresseth comically: and nothing grieues him so much, as the want of a Poet to make an issue in his loue; yet he sighes sweetly, and speakes lamentably:

Characters.

tably : for his breath is perfumed, and his words are winde. He is best in season at Christmas ; for the Boares head and Reueller come together ; his hopes are laden in his qualitie : and lest Fidlers should take him vnprovidid, hee weares pumps in his pocket : and lest he should take Fidlers vnprovidid, he whistles his owne Galliard. He is a Calender of ten yeeres, and marriage rusts him. Afterwards he maintaines himselfe an implement of household, by caruing and vsheering. For all this, he is iudiciall onely in Taylors and Barbers, but his opinion is euer ready, and euer idle. If you will know more of his acts, the Brokers shop is the witnesse of his valour, where lies wounded, dead, rent, and out of fashion, many a spruce Sute, ouerthrowne by his fantasticknesse,

An Elder

Characters.

An Elder Brother

IS a Creature borne to the best advantage of things without him, that hath the start at the beginning, but loyters it away before the ending. He looks like his Land, as heavily and durtily, as stubbornly. He dares do any thing but fight; and feares nothing but his Fathers life and minority. The first thing he makes kowne is his estate; and the Load-stone that drawes him is the vpper end of the table. He wooeth by a particular, and his strongest argument is all about the ioynture. His obseruation is all about the fashion, and hee commends Partlets for a rare deuice. He speakes no language, but smels of dogs or hawkes; and his ambition flies Iustice-height. He loues to bee commended, and he will goe into the Kirchin, but heele haue it. He loues glory, but is so lazie, as he is content with flattery. He speakes most of the precedence

Characters.

dency of age, and protests fortune the greatest vertue. He summoneth the old seruants, & tels what strange acts he will doe when he raignes. He verily beleeueth house-keepers the best common wealths men; and therefore studies baking, brewing, greasing, and such as the limbes of goodnesse. He iudgeth it no small signe of wisdom to talke much; his tongue therfore goes continually his errand, but neuer speeds. If his vnderstanding were not honeste then his wil, no man should keepe good conceit by him; for hee thinkes it no theft, to sell all he can to opinion. His pedegree & his fathers sealing, are the stilts of his crazed disposition. He had rather keepe company with the dregs of men, then not to be the best man. His insinuation is the inuiting of men to his house; and he thinks it a great modesty to comprehend his cheere vnder a peece of Mutton and a Rabet; if he by this time be not knowne, he will goe home againe: for he can no more abide to haue himselfe concealed, then his land;

Characters.

land; yet he is (as you see) good for nothing: except to make a stallion to maintaine the race.

A Braggadochio Wellshman

IS the Oyster that the Pearle is in, for a man may be pickt out of him. He hath the abilities of the minde in *Potentia*, and *actu* nothing but boldnesse. His clothes are in fashion before his body: and hee accounts boldnesse the chiefest vertue; aboue all men hee loues an Herauld, and speakes pedegrees naturally. He accounts none well descended, that call him not Couzen; and preferres *Owen Glendower* before any of the nine Worthies. The first note of his familiarity is the confession of his valour; and so hee preuents quarrels. He voucheth Welch, a pure and vnconquered language, and courts Ladies with the storie of their Chronicle. To conclude, he is precious
in

Characters.

in his owne conceit, and vpon S. Davids
day without comparifon.

A Pedant.

HE treads in a rule, and one hand
scannes verses, and the other holds
his Scepter. Hee dares not thinke a
thought that the Nominatine case go-
vernes not the Verbe; and he neuer had
meaning in his life, for he trauelled only
for words. His ambition is *Criticisme*, and
his example *Tully*. He values phrases,
and elects them by the sound, and the
eight parts of speech are his Seruants.
To be briefe, he is a *Heteroclite*, for hee
wants the plurall number, hauing onely
the single qualitic of words.

A Ser-

Characters.

A Servingman

IS a creature, which though hee be not
drunke, yet is not his owne man. Hee
tels without asking who ownes him,
by the superscription of his Livery. His
life is, for ease and leisure, much about
Gentleman-like. His wealth enough to
suffice Nature, and sufficient to make
him happy, if he were sure of it; for he
hath little, and wants nothing, hee va-
lues himselfe higher or lower, as his
Master is. Hee hates or loves the Men,
as his Master doth the Master. Hee is
commonly proud of his Masters houses
or his Christmas; he sleepes when he is
sleepy, is of his religion, only the clocke
of his stomacke is set to goe an houre af-
ter his. He seldome breakes his owne
clothes. He neuer drinks but double, for
hee must bee pledg'd; nor commonly
without some short sentence nothing to
the purpose: and seldome abstaines till

G

he

Characters.

he come to a thirst. His discretion is to be carefull for his Masters credit, and his sufficiency to marshall dishes at a Table, and to carue well. His neatnesse consists much in his haire and outward linnen. His courting language, visible bawdy jests; and against his matter faile, hee is alway ready furnished with a song. His inheritance is the Chamber-mayd, but often purchaseth his Masters daughter, by reason of opportunity, or for want of a better: he alwaies cuckolds himselfe, and neuer marries but his owne widow. His Master being appeased, hee becomes a Retainer, and entailes himselfe and his posterity vpon his heire-males for euer.

An Host

IS the kernell of a Signe: or the Signe
is the shell, and *mine Host* is the Snaile.

He

Characters.

He consists of double beere and fellowship, and his vices are the bawds of his thirst. Hee entertaines humbly, and giues his Guests power, as well of himselfe as house. He answers all mens expectations to his power, saue in the reckoning : and hath gotten the tricke of greatnesse, to lay all mislikes vpon his seruants. His wife is the *Cummin seede* of his Doue-house; and to bee a good Guest is a warrant for her liberty. Hee traffiques for Guests by mens friends, friends friend, and is sensible onely of his purse. In a word, hee is none of his owne : for hee neither eates, drinckes, or thinkes, but at other mens charges and appointments.

An Ostler

IS a thing that scrubbeth unreasonably
his horse, reasonably himselfe. He consists of Trauellers, though hee be none

Characters.

himselfe. His highest ambition is to be *Host*, and the inuention of his signe is his greatest wit: for the expressing whereof hee sends away the *Painters* for want of vnderstanding. Hee hath certaine charmes for a horse mouth, that hee shou'd not eat his hay: and behinde your backe, hee will cozen your horse to his face. His curry combe is one of his best parts, for hee expresseth much by the gingling: and is mane combe is a spinners card turn'd out of seruice. He puffes and blowes ouer your horse, to the hazard of a double Iugge: and leaues much of the drifling to the prouerbe of *Muli mutuo scabient*, One horse rubs another. Hee comes to him that calls lowdest, not first; hee takes a broken head patiently, but the knaue he feesles not. His vtmost honesty is good fellowship, and hee speaks Northerne, what countrey man foeuer. Hee hath a pension of Ale from the next *Smith* and *Sadler* for intelligence: hee loues to see you ride, and hold your stirrop in expectation.

Characters.

The true Character of a Dunce.

HE hath a soule drownd in a lump
of flesh, or is a peece of earth that
Prometheus put not halfe his proporti-
on of fire into. A thing that hath nei-
ther edge of desire, nor feeling of affecti-
on in it; the most dangerous creature
for confirming an Atheist, who would
swear his soule were nothing but the
bare temperature of his body. He sleeps
as hee goes, and his thoughts seldome
reach an inch further then his eyes. The
most part of the faculties of his soule lie
fallow, or are like the restive lades, that
no spur can driue forwards towards the
pursuit of any worthy designs. One of
the most vnprofitable of Gods creatures
being as he is, a thing put cleane besides
the right vse, made fit for the cart and the
flayle; and by mischance intangled
amongst bookes and papers. A man can-
not tell possibly what he is now good
for,

Characters.

for, saue to moue vp and downe and fill
roome, or to serue as *animatum instru-*
mentum, for others to worke withall in
base employments, or to be foile for bet-
ter wits, or to serue (as they say Monsters
doe) to set out the varietie of nature, and
ornament of the vniuerse. Hee is meere
nothing of himselfe, neither eates, nor
drinckes, nor goes, nor spits, but by Imi-
tation, for all which he hath set-formes
and fashions, which he neuer varies, but
sticks to with the like plodding con-
stancie, that a mill-horse followes his
trace. But the Muses and the Graces
are his hard Mistresses, though he daily
inuocate them, though he sacrifice *Heca-*
tombs, they still looke a squint. You shall
note him oft (besides his dull eye, and
lowting head, and a certaine clammy be-
nummed pace) by a faire displaid beard,
a night cap, and a gowne, whose very
wrinkles proclaime him the true *Genius*
of formalitie. But of all others his dis-
course, and compositions best speake
him, both of them are much of one stuffe
and

Characters.

and fashion. Hee speakes iust what his bookes or last company said vnto him, without varying one whit, and very seldom vnderstands himselfe. You may know by his discourse where he was last, for what he heard or read yesterday, hee now dischargeth his memory or Notebooke of, not his vnderstanding, for it neuer came there. What he hath hee flings abroad at all aduentures, without accommodating it to time, place, or persons, or occasions. He commonly loseth himselfe in his tale, and flutters vp and downe windlesse without recovery, and whatsoeuer next presents it selfe, his heauy conceite seizeth vpon, and goeth along with, how euer *Heterogeneall* to his matter in hand. His lests are either old flead *Prouerbs*, or leane-steru'd hackney *Apothegmes*, or poore verball quips, outworne by Seruingmen, Tapsters, and Milkemaides, euen laid aside by Balladers. Hee assents to all men that bring any shadow of reason, and you may make him when hee speakes most Dog-

Characters.

atically even with one breath, to auerre
poore contradictions. His compositions
differ onely *terminorum positione*
from dreames; nothing but rude heapes
of immateriall, incoherent, drossie, rub-
bish stuffe, promiscuously thrust vp to-
gether. Enough to infuse dulnesse and
barrennesse of conceit into him that is
so prodigall of his eares, as to giue the
hearing. Enough to make a mans memo-
ry ake with suffring such durty stuffe
cast into it. As vnwelcome to any true
conceit, as fluttish morrels, or wallowish
potions to a nice stomacke, which whiles
hee empties himselfe of, it stickes in his
teeth, nor can he be deliuered without
sweat, and sighes, and hems, and coughs,
enough to shake his Grandams teeth out
of her head. He spits, and scratches,
and spawles, and turnes like sicke men
from one elbow to another, and de-
serues as much pittie during his torture,
as men in firs of *Tertian Feuers*, or selfe-
lashing Penitentiaries. In a word, rippe
him quite asunder, and examine every
shred

Characters.

shred of him, you shall finde him to bee iust nothing, but the subiect of nothing : the object of contempt ; yet such as hee is you must take him, for there is no hope he should euer become better.

A good wife

IS a mans best moueable, a scien incorporate with the stocke, bringing sweet fruit ; one that to her husband is more than a friend, lesse than trouble : an equall with him in the yoake. Calamities and troubles shee shares alike, nothing pleaseth her that doth not him. Shee is relative in all ; and hee without her, but halfe himselfe. Shee is his absent hands, eyes, eares, and mouth : his present and absent All. Shee frames her nature vnto his howsoeuer : the *Hiacinth* followes not the *Sunne* more wil-

Characters.

willingly. Stubbornnesse and obstinacy are hearbs that grow not in her garden. She leaues tatling to the Gossips of the Towne, and is more scene than heard. Her household is her charge ; her care to that, makes her seldome *non resident*. Her pride is but to be cleanly, and her thrift not to be prodigall. By his discretion she hath children, not wantons ; a husband without her, is a miserie in mans apparrell: none but she hath an aged husband, to whom she is both a staffe and a chaire. To conclude, she is both wise and religious, which makes her all this.

A Melancholy Man

IS a strayer from the droue : one that Nature made a sociable, because shee made him man, and a crazed disposition hath altred. Impleasing to all, as all to him ; stragling thoughts are his content, they make him dreame waking, there's

Characters.

there's his pleasure. His imagination is neuer idle, it keepes his minde in a continuall motion, as the poise the clocke : he windes vp his thoughts often, and as often vnwindes them; *Penelopes* webbe thrives faster. He'le seldome be found without the shade of some groue, in whose bottome a riuer dwels. He carries a cloud in his face, neuer faire weather : his outside is framed to his inside, in that hee keepes a *Decorum*, both vnseemely. Speake to him ; hee heares with his eyes, cares follow his minde, and that's not at leysure. Hee thinkes businesse, but neuer does any : hee is all contemplation, no action. He hewes and fashions his thoughts, as if hee meant them to some purpose ; but they proue vnprofitable, as a peece of wrought timber to no vse. His Spirits and the Sunne are enemies ; the Sunne bright and warme, his humour blacke and cold : varietie of foolish apparitions people his head, they suffer him not to breath, according to the
necessi-

(Characters.

necessities of nature; which makes him
sup vp a draught of as much aire at once,
as would serue at thrice. He denies na-
ture her due in sleepe, and nothing plea-
seth him long, but that which pleaseth
his owne fantasies: they are the consu-
ming euils, and euill consumptions that
consume him aliuē. Lastly, he is a man
onely in shew, but comes short of the
better part; a whole reasonable soule,
which is mans chiefe preheminence,
and sole marke from creatures sensible.

A Saylor

IS a pitcht peece of reason calckt, and
tackled, and onely studied to dispute
with tempests. He is part of his owne
Prouision, for heeliues euer pickled. A
fore-winde is the substance of his
Creed; and fresh water the burden of
his prayers. He is naturally ambitious,
for

Characters.

for he is euer climbing : out of which as naturally he feares ; for hee is euer flying : time and he are euery where, euer contending who shall arrive first : hee is well winded, for hee tires the day, and out-runnes darknesse. His life is like a *Hawkes*, the best part mewed ; and if he liue till three coates, is a Master. Hee sees Gods wonders in the deepe: but so, as rather they appeare his play fellows, than stirrers of his zeale : nothing but hunger and hard rockes can conuert him, and then but his vpper decke neither ; for his hold neither feares nor hopes, his sleepe are but reprecualls of his dangers, and when hee wakes, tis but next stage to dying. His wisdom is the coldest part about him, for it euer poynts to the North : and it lies lowest, which makes his valour euery tide overflow it. In a storme tis disputable, whether the noise be more his, or the Elements, and which will first leaue scolding ; on which side of the ship he may bee saued best, whether his faith bee
starre.

Characters.

starre-boord faith, or lar-boord : or the helme at that time not all his hope of heauen : his keele is the Embleme of his conscience, till it bee split he neuer repents, then no farther then the land allows him, and his language is a new confusion : and all his thoughts new nations : his body and his shippe are both one burthen, nor is it knowne who stowes most wine, or rowles most, onely the ship is guided, he has no sterne : a barnacle and hee are bred together both of one nature, and tis fear'd one reason : vpon any but a wooden horse he cannot ride, and if the winde blow against him hee dare not : hee swarues vp to his seat as to a saile-yard, and cannot sit vnlesse he beare a flag-staffe : if ever hee be broken to the saddle, tis but a voyage still, for hee mistakes the bridle for a bowlin, and is euer turning his horse taile : hee can pray, but tis by rote, not faith, and when he would hee dares not, for his brackish beleefe hath made that *ominous*. A rocke or a quick-

Characters.

quick sand plucke him before hee bee ripe, else he is gathered to his friends at Wapping.

A Souldier

IS the husband-man of valour, his sword is his plough, which honour and *aqua-vita*, two fierie mettald iades, are euer drawing. A yonger brother best becomes Armes; an elder, the thanks for them; euery heat makes him a haruest: and discontents abroad are his Sowers: hee is actiuely his Princes, but passiuely his angers seruant. Hee is often a desirer of learning, which once arriued at, proues his strongest armor: hee is a louer at all points; and a true defender of the faith of women: more wealth then makes him seeme a handsome foe, lightly he couers not, lesse is below him: he neuer truely wants, but in much hauing, for then his ease and letchery

Characters.

letchery afflict him : the word *Peace*, though in prayer, makes him start, and God hee best considers by his power : hunger and cold ranke in the same file with him, and hold him to a man : his honour else, and the desire of doing things beyond him, would blow him greater than the sonnes of *Anack*. His religion is, commonly, as his cause is (doubtfull) and that the best deuotion keepes best quarter: he seldome sees gray haire, some none at all, for where the sword failes, there the flesh giues fire : in charity, he goes beyond the Cleargy, for hee loues his greatest enemy best, much drinking. He seemes a full Student, for he is a great desirer of contro- uersies, hee argues sharply, and carries his conclusion in his scabbard ; in the first refining of man-kinde this was the gold, his actions are his amnell. His alay (for else you cannot worke him perfectly) continuall duties, heauy and weary marches, lodgings as full of neede as cold diseases. No time to ar-

Characters.

gure, to execute. Line him with these, and linke him to his Squadrons, and hee appeares a most rich chaine for Princes.

A Taylor

IS a creature made vp of shreds, that were pared off from *Adam*, when he was rough cast. The end of his Being differeth from that of others, and is not to serue God, but to couer sinne. Other mens pride is his best Patron, and their negligence, a maine passage to his profit. Hee is a thing of more than ordinary iudgement: For by vertue of that, hee buyeth land, buildeth houses, and raiseth the low set rooffe of his crosse legged Fortune. His actions are strong encounters, and for their notoriouseffe alwaies vpon Record. It is neither *Amadis de Gaule*, nor the Knight of the *Sunne*, that is able to re-

Characters.

list them. A tenne groates to stretch
them on soote, and a brace of Officers
bringeth them to execution. He hand-
leth the Spanish Pike, to the hazard
of many poore Ægyptian vermins; and
in shew of his valour, scorneth a greater
Gantlet, then will coner the top of his
middle-finger. Of all weapons he most
affecteth the long Bill, and this hee will
manage to the great prejudice of a Cu-
stomers estate. His spirit notwithstanding
is not so much as to make you
thinke him man; like a true mongrell,
he neither bites nor barks, but when
your backe is towards him. His heart is
a lump of congealed snow: *Prometheus*
was asleepe while it was making. Hee
differeth attogther from God; for with
him the best peeces are still marked out
for Damnation, and without hope of re-
covery shall be cast downe into hell. He
is partly an Alchymist; for he extra-
cteth his owne apparrell out of other
mens clothes; and when occasion ser-
ueth, making a Brokers shop his Alembick.

Characters.

bicke, can turne your silkes in to gold, and hauing furnished his necessities, after a moneth or two if hee be vrged vnto it, reduce them againe to their proper substance. He is in part likewise an Arithmetician; cunning enough in Multiplication and Addition, but cannot abide Substraction: *Summa totalis*, is the language of his *Canaan*; *Et vsque ad ultimum quadrantem*, the period of all his Charitie. For any skill in *Geometrie*, I dare not commend him; For he could neuer yet finde out the dimensions of his owne conscience: Notwithstanding he hath many bottomes, it seemeth this is alwaies bottomelesse. He is double yarded, and yet his female complaineth of want of measure. And so, with a *Liberamus à malo*; I leaue you, promising to amend whatsoeuer is amisse, at his next setting.

H 2

A Puritane

Characters.

A Puritane

IS a diseas'd peece of *Apocrypha*: bind him to the Bible, and hee corrupts the whole text: Ignorance and fat feed, are his Founders; his Nurses, Railing, Rabbies, and round breeches: his life is but a borrowed blast of winde; For betweene two religions, as betweene two doores, he is euer whistling. Truly whose child hee is, is yet vnknowne; For willingly his faith allowes no Father: onely thus farre his pedegree is found, Bragger and hee flourish about a time first; his fiery zeale keeps him continually costive, which withers him into his owne translation, and till hee cate a Schooleman, he is hide-bound; hee euer prayes against *Non Residenti*, but is himselfe the greatest discommer, for hee neuer keeps neere his text: any thing that the Law allowes, but Marriage, and March-beere, he

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murmures at; what it disallowes and holds dangerous, makes him a discipline. Where the gate stands open, he is euer seeking a stile: and where his Learning ought to climbe, hee creepes through; giue him aduice, you runne into *Traditions*, and vrge a modest course, he cries out *Councils*. His greatest care is to contemne obedience, his last care to serue God, handsomely and cleanelly; He is now become so grosse a kinde of teaching, that should the Church enioyne cleane shirts, hee were lowlie: more sense than single prayers is not his; nor more in those, than still the same petitions: from which hee either feares a learned faith, or doubts God vnderstands not at first hearing. Shew him a Ring, hee runs backe like a Beare; and hates square dealing as allied to caps: a paire of Organs blow him out o'th Parish, and are the onely glister-pipts to coole him. Where the meate is best, there hee confutes most, for his arguing is but the efficacie of his

Characters.

eating : good bits he holds breeds good positions, and the Pope hee best concludes against, in Plum-broth. Hee is often drunke, but not as we are, temporally, nor can his sleepe then cure him, for the fumes of his ambition make his very Soule reele, and that small Beere that should allay him (silence) keepes him more surfeited, and makes his heate breake out in priuate houses : women and Lawyers are his best Disciples, the one next fruit, longs for forbidden Doctrine, the other to maintaine forbidden titles, both which hee sowes amongst them. Honest hee dare not be, for that loues order : yet if hee can be brought to Ceremony, and made but master of it, he is conuerted.

A whore

Characters.

A Whore

IS a high-way to the Deuill, hee that lookes vpon her with desire, begins his voyage: Hee that staies to talke with her, mends his pace, and who enioyes her, is at his iorneyes end: Her body is the tilted Lees of pleasure, dasht ouer with a little decking to hold colour: tast her shee's dead, and fals vpon the pallate; the sinnes of other women shew in Landscip, far off and full of shadow, hers in Statue, neere hand and bigger in the life: she prickes betimes, for her stocke is a white thorne, which cut and grafted on, shee growes a Medler: Her trade is opposite to any other, for shee sets vp without credit, and too much custome breakes her; The money that she gets is like a Traitors, giuen onely to corrupt her; and what shee gets, serues but to pay diseases. Shee is euer moor'd in sinne, and euer mending, and after

Characters.

'hirty, shee is the Chirurgions creature: shame and Repentance are two strangers to her, and onely in an hospitall acquainted. Shee liues a Reprobate, like *Cain*, still branded, finding no habitation but her feares, and flies the face of Iustice like a Fellon. The first yeere of her trade shee is an Eysse, scratches and cries to draw on more affection: the second Soare; the third a Ramage whore: the fourth and fifth, shee's an intermewers, preies for her selfe, and ruffles all shee reaches; from thence to tenn shee beares the name of white Whore, and then her blood forsakes her with salt Rhumes, and now shee has mewd three coates; now shee growes weary and diseas'd together, fauours her wing, checks little, but lies for it, bathes for her health, and scoures to keepe her coole, yet still shee takes in stones, she fires her selfe else: the next remoue is Haggard, still more cunning; and if my Art deceiue mee not, more crazie. All cares and cures are doubled

now

Characters.

now vpon her, and line her perch, or
now she mewes her pounces, at all these
yeeres shee flies at fooles and kils too:
the next is Buffard Bawde, and there I
leauē her.

A very whore

ISa woman. She enquires out all the
great meetings, which are medi-
cines for her itching. Shee kisseth o-
pen mouth'd, and spits in the palmes of
her hands to make them moist. Her
eyes are like free-booters, liuing vpon
the spoile of straglers; and shee baits
her desires with a million of prostitute
countenances and entisements; in the
light shee listneth to parlies: but in the
darke she vnderstands signes best. Shee
will sell her Smocke for Cuffes, and so
her shooes be fine, shee cares not though
her stockings want feet. Her modesty
is curiosity, and her smell is one of her
best

Characters.

best ornaments. Shee passeth not a span
Bredth. And to haue done, shee is the
Cooke and the meat, dressing her selfe
all day, to be tasted with the better appe-
tite at night.

A meere common Lawyer

IS the best shadow to make a dis-
creet one shew the fairer. Hee is a
Metoria prima informed by reports,
actuated by statutes, and hath his Mo-
tion by the fauourable Intelligence of
the Court. His law is alwayes furnisht
with a Commission to afrage his Con-
science; but vpon iudgement giuen,
hee vsually sets it at large. He thinks
no language worth knowing but his
Barragouin. Onely for that point hee
hath beene a long time at warres with
Priscian for a Northerne Prouince. He
imagines that by superexcellencie his
profession onely is learning, and that it's

a pro-

Characters.

a prophanation of the Temple to his *Themis* dedicated, if any of the liberall Arts bee there admitted to offer strange incense to Her. For indeed hee is all for money. Seuen or eight yeeres squires him out, some of his Nation lesse standing: and euer since the Night of his Call, hee forgot much what hee was at dinner. The next morning his man (in *Actu* or *potentia*) inioyes his pickadels. His Landresse is then shrewdly troubled in fitting him a Ruffe; his perpetuall badge. His loue-letters of the last yeere of his Gentlemanship are stuf with *Discontinuances*, *Remitters*, and *Vncoreprists*: but now being enabled to speake in proper person, hee talkes of a French-hood, instead of a loynture, wages his law, and ioynes issue. Then he begins to sticke his letters in his ground Chamber-window; that so the superscription may make his Squire-ship transparent. His Heraldry gives him place before the Minister, because the Law was before the Gospel.

Characters.

Gospell. Next Terme hee walkes his hoopsleeue gowne to the Hall; there it proclaimes him. Hee feeds fat in the Reading, and till it chanches to his turne, dislikes no house order so much, as that the month is so contracted to a fortnight. Mongst his countrey neighbours, hee arrogates as much honour for being Reader of an Inne of Chancery, as if it had beene of his owne house. For they, poore soules, take Law and Conscience, Court and Chancery for all one. Hee learn'd to frame his Cases from putting Riddles and imitating *Merlins* Prophecies, and so set all the Crosse-row together by the eares. Yet his whole Law is not able to decide *Lucians* one olde controuersie 't'wixt *Tau* and *Sigma*. Hee accounts no man of his Cap and Coat idle, but who trots not the Circuit. Hee affects no life or qualitie for it selfe, but for gaine; and that at least, to the stating him in a Iustice of peacehip, which is the first quickning soule superadded to the elementary

Characters.

mentary and inanimate forme of his new Title. His Termes are his wiues vacations Yet shee then may vsurpe diuers Court-dayes, and hath her Returnes in *Mensum*, for writs of entry: often shorter. His vacations are her Termers. But in assise time (the circuit being long) hee may haue a triall at home against him by *Nisi Prius*. No way to heauen, hee thinkes, so wise, as through *Westminster Hall*; and his Clarkes commonly through it visit both heauen and hell. Yet then hee oft forgets his iourneyes end, although hee looke on the *Starre Chamber*. Neither is hee wholly destitute of the Arts. *Grammer* hee hath enough to make terminations of those words which his authority hath indenizon'd. *Rhetoricke* some; but so little, that its thought a concealement. *Logicke* enough to wrangle. *Arithmeticke* enough for the Ordinals of his yeere-bookes: and number-roles: but he goes not to *Multiplication*; there's a Statute against it. So much
Geome-

Characters.

Geometrie, that hee can aduise in a *Perambulatione faciendâ*, or a *Rationalibus diuisis*. In *Astromonie* and *Astrologie* he is so farre scene, that by the *Dominicall* letter, hee knowes the Holy daies, and findes by Calculation that *Michaelmas Terme* will belong and durty. Marry, hee knowes so much in *Musicke*, that hee affects onely the most and cunningest *Discords*; rarely a perfect *Concord*, especially song, except in *sine*. His skill in *Perspective* endeauors much to deceiue the eye of the Law, and giues many false colours. Hee is specially practised in *Necromancie*, (such a kinde as is out of the Statute of *Primo*) by raising many *dead questions*. What sufficiency he hath in *Criticisme*, the foule copies of his *Speciall Pleas* will tell you.

Many of the same coate, which are much to bee honoured, partake of diuers of his indifferent qualities: but so, that *Discretion*, *Vertue*, and sometimes other good learning, concurring and distin-

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Characters.

stinguishing Ornaments to them, make them as a foyle to set their worth on.

A meere Scholler

A *Meere Scholler is an intelligible Ass.*
Or a silly fellow in blacke, that speakes Sentences more familiarly then Sence. The Antiquity of his Vniuersity is his Creed, and the excellency of his Colledge (though but for a match at Foot-ball) an Article of his faith: he speakes Latine better then his Mother-tongue; and is a stranger in no part of the world, but his owne Countrey: hee do's vsually tell great stories of himselfe to small purpose, for they are commonly ridiculous, bee they true or false: his Ambition is, that hee either is, or shall be a Graduate: but if ever he get a Fellowship, he ha's then no fellow. In spight of all *Logicke* he dare sweare and maintaine it, that a Cuckold and a Townes-

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Townes-man are *Termini conuertibiles*, though his Mothers Husband bee an *Alderman*: hee was neuer begotten (as it seemes) without much wrangling; for his whole life is spent in *Pro & Contra*: his tongue goes alwayes before his wit, like Gentleman-vsher, but somewhat faster. That he is a compleat Gallant in all poynts, *Cap a pea*; witnesse his horsemanship, and the wearing of his weapons: hee is commonly long winded, able to speake more with ease, than any man can endure to heare with patience. Vniuersitie iests are his vniuersall discourse, and his newes the demeanor of the Proctors: his Phrase, the apparrel of his minde, is made of diuers shreds like a cushion; and when it goes plainest, it hath a rash outside, and fustian linings. The currant of his speech is clos'd with an *Ergo*; and what euer be the question, the truth is on his side. Tis a wrong to his reputation to be ignorant of any thing; and yet hee knowes not that he knowes nothing: he giues directions

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ctions for Husbandrie from *Virgils Georgicks*; for Cattell from his *Bucolics*; for warlike Stratagems, from his *Æneides*, or *Cæsars Commentaries*: hee orders all things by the Booke, is skilfull in all trades, and thrives in none: he is led more by his eares then his vnderstanding, taking the sound of words for their true sense: and do's therefore confidently belecue, that *Erra Pater* was the Father of heritiques, *Rodolphus Agricola*, a substantiall Farmer; and will not sticke to auerre, that *Systema's Logicke* doth excell *Keckermans*: his ill lucke is not so much in being a foole, as in being put to such paines to expresse it to the world: for what in others is naturall, in him (with much adoe) is artificiall: his pouertie is his happinesse, for it makes some men beleue, that hee is none of fortunes favorites. That learning which hee hath, was in Non-age put in backward like a glister, and 'tis now like Ware mislaid in a Pedlers packe; a ha's it, but knowes not where

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it is. In a word, he is the Index of a man, and the Title-page of a Scholler, or a Puritane in morality; much in profession, nothing in practise.

A Tinker

IS amoouable : for hee hath no abiding place; by his motion he gathers heat, thence his chollericke nature. Hee seemes to bee very deuout, for his life is a continuall pilgrimage, and sometimes in humilitie goes barefoot, therein making necessitie a vertue. His house is as ancient as *Tubal Caines*, and so is a runnagate by antiquity : yet hee prooues himselfe a Gallant, for hee carries all his wealth vpon his backe; or a Philosopher, for hee beares all his substance about him. From his Art was Musicke first inuented, and therefore is hee alwayes furnisht with a song : to which his hammer keeping tune, proues

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proues that hee was the first founde for the Kettle-drumme. Note, that where the best Ale is, there stands his musicke most vpon crotchets. The companion of his trauels is some foule sunne-burnt Queane, that since the terrible Statute recanted Gypsisme, and is turned Pedlerresse. So marches he all ouer England with his bag and baggage. His conuersation is vnreprovable; for hee is euermending. Hee obserues truely the Statutes, and therefore hee can rather steale then begge, in which hee is vnremouably constant in spite of whips or imprisonment: and so a strong enemy to idlenesse, that in mending one hole, hee had rather make three then want worke; and when hee hath done, hee throwes the wallet of his faults behinde him. Hee embraceth naturally ancient customs, conuersing in open fields, and lowly Cottages. If hee visit Cities or Townes, tis but to deale vpon the imperfections of our weaker vessels. His tongue is verie voluble, which with

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Canting proues him a *Linguist*. Hee is entertain'd in euery place, but enters no further then the doore, to auoyd suspition. Some would take him to bee a Coward; but beleeeue it, he is a Lad of mettle, his valour is commonly three or foure yards long, fastned to a pike in the end for flying off. He is very prouident, for hee will fight but with one at once, and then also hee had rather submit then be counted obstinate. To conclude, if he scape Tyburne and Banbury, hee dies a begger.

An Apparatour

IS a Chicke of the egge Abuse, hatcht by the warmth of authority : hee is a bird of rapine, and beginnes to prey and feather together. Hee croakes like a Rauē against the death of rich men, and so gets a Legacy vnbequeath'd : his happinesse is in the multitude of children,

Characters.

dren, for their increase is his wealth ; and to that end, hee himselſe yeerely addes one. Hee is a cunning hunter, vn-couping his intelligencing hounds, vnder hedges, in thickers and corne-fields, who follow the chafe to Citie-Suburbs, where often his game is at couert : his quiuier hangs by his ſide, ſtuft with ſiluer arrowes, which hee ſhootes againſt Church-gates, and priuate mens doores, to the hazard of their purſes and credit. There went but a paire of ſheeres betweene him and the purſuant of hell, for they both delight in ſinne, grow richer by it, and are by iuſtice appointed to puniſh it : onely the Deuill is more cunning, for hee pickes a liuing out of others gaines. His liuing lieth in his eye which (like ſpirits) hee ſends through chinkes, and key-holes, to ſuruey the places of darkeneſſe; for which purpoſe hee ſtudieth the optickes, but can diſcouer no colour but blacke, for the pure white of chaſtitie dazleth his eyes. Hee is a Catholike, for hee is

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euery where ; and with a Politicke, for hee transformes himselfe into all shapes. Hee trauels on foot to auoyde idlenesse, and loues the Church entirely, because it is the place of his edification. He accounts not all sinnes mortall : for fornication with him is a venial sinne, and to take bribes a matter of charity : hee is collector for burnings and losses at Sea, and in casting account, can readily substract the lesser from the greater summe. Thus liues hee in a golden age, till Death by a processe, summons him to appeare.

An Almanack-maker

IS the worst part of an Astronomer : a certaine compact of figures, characters, and cyphers : out of which hee scores the fortune of a yeere, not so profitably, as doubtfully. Hee is tenant by custome to the Planets, of whom he holds

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holds the 12. Houses by lease paroll : to them hee payes yeerely rent, his studie, and time ; yet lets them out againe (with all his heart) for 40.s. *per annum*. His life is meerely contemplatiue : for his practise, tis worth nothing, at least not worthy of credit ; and if (by chance) he purchase any, hee looseth it againe at the yeeres end, for time brings truth to light. *Ptolomy* and *Ticho-Brache* are his Patrons, whose volumes he vnderstands not, but admires ; and the rather because they are Strangers, and so easier to bee credited, than controuled. His life is vpright, for hee is alwayes looking vpward ; yet dares belecue nothing aboue *Primum mobile*, for tis out of the reach of his *Iacobs staffe*. His charitie extends no further then to mountebanks and Sow gelders, to whom hee bequeathes the seasons of the yeere, to kill or torture by. The verses of his Booke haue a worse pace then euer had *Rochester Hackney* : for his prose, tis dappled with Inke-horne tearmes, and

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may serue for an Almanacke : but for his iudging at the vncertainty of weather, any old Shepheard shall make a Dunce of him. Hee would be thought the devils intelligencer for stolne goods: if euer he steale out of that quality, as a flie turnes to a Maggot, so the corruption of the cunning-man is the generation of an Empiricke: his workes flie forth in small volumes, yet not all, for many ride post to Chandlers and Tobacco shops in folio. To be brieft, he fals 3. degrees short of his promises; yet is hee the Key to vnlocke Termes, and Lawdayes, a dumbe *Mercurie* to point out high-ways, and a Bayliffe of all Marts and Faires in England. The rest of him you shall know next yeere; for what he will be then, he himselfe knowes not.

An Hypo.

Characters.

An Hypocrite

IS a gilded *Pill*, compos'd of two vertuous ingredients, *Naturall dishonesty*, and *Artificiall dissimulation*. *Simple Fruit, Plant, or Drug*, hee is none, but a deformed mixture, bred betwixt *Euill Nature* and *false Art*, by a monstrous generation; and may well bee put into the reckoning of those creatures that God neuer made. In *Church* or *Commonwealth* (for in both these this *Mongrell-weede* will shoot) it is hard to say whether he be *Physicke* or a *Disease*: for he is both in diuers respects.

As he is gilt with an out-side of *Seeming purity*, or as he offereth himselfe to you to bee taken downe in a cup or tast of *Golden zeale* and *Simplicitie*, you may call him *Physicke*. Nay, and neuer let *potion* giue *Patient* good stoole, if being truly tasted and relisht, hee bee not as loath-

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loathsome to the stomacke of any honest man.

He is also *Physicke*, in being as commodious for vse, as hee is odious in tast, if the *Body* of the *company* into which he is taken, can make true vse of him. For the malice of his nature makes him so *Informer-like-dangerous*, in taking advantage of any thing done or saide: yea, euen to the ruine of his makers, if he may haue benefit; that such a creature in a society makes men as carefull of their speeches and actions, as the sight of a knowne Cut-purse in a throng makes them watchfull ouer their purses and pockets: he is also in this respect profitable *Physicke*, that his conuersation being once truely tasted and discovered, the hatefull foulnessse of it will make those that are not fully like him, to purge all such Diseases as are ranke in him, out of their owne liues; as the sight of some Citizens on horse-backe, make a iudicious man amend his owne faults in horsemanship. If none of these
vses

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uses can bee made of him, let him not long offend the stomacke of your company; your best way is to spue him out. That hee is a Disease in the body where hee liueth, were as strange a thing to doubt, as whether there bee knauery in Horse-courfers. For if among Sheepe, the rot; among Dogs, the mange; amongst Horses, the glaunders; amongst Men and Women, the Northerne itch, and the French Ache bee diseases; an Hypocrite cannot but bee the like in all States and Societies that breede him. If hee bee a Cleargy Hypocrite, then all manner of vice is for the most part so proper to him, as hee will grudge any man the practise of it but himselfe; like that graue Burgesse, who being desired to lend his cloathes to represent a part in a Comedie, answered: *No, by his leaue, hee would haue no body play the foole in his cloathes but himselfe.* Hence are his so austere reprehensions of drinking healths, lasciuious talke, vsury and vnconscionable dealing; when as himselfe
hating

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hating the prophane mixture of malt and water, will by his good will let nothing come within him, but the purity of the Grape, when hee can get it of anothers cost : But this must not bee done neither, without a preface of seeming lothnesse, turning vp the eyes, mouing the head, laying hand on the breast, and protesting that hee would not doe it, but to strengthen his body, beeing euen consumed with dissembled zeale, and tedious and thanklesse babling to God and his Auditours. And for the other vices, I doe but venture the making your selfe priuate with him, or trusting of him, and if you come off without a fauour of the ayre which his soule is infected with, you haue great fortune. The fardle of all this ware that is in him, you shall commonly see carryed vpon the backe of these two beasts, that liue within him, *Ignorance & Imperionsnesse* : and they may well serue to carrie other vices, for of themselues they are insupportable.

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ble. His *Ignorance* acquites him of all science, humane or diuine, and of all Language, but his mothers; holding nothing pure, holy or sincere, but the senselesse collections of his owne crazed braine, the zealous fumes of his enflamed spirit, and the endlesse labours of his eternall tongue; the motions whereof, when matter and words faile (as they often doe) must bee patched vp, to accomplish his foure houres in a day at the least, with long and feruent *hummes*. Any thing else, either for language or matter hee cannot abide, but thus censureth: *Latine*, the language of the *Beast*; *Greeke*, the tongue wherein the heathen Poets wrote their fictions; *Hebrew*, the speech of the *Jewes*, that crucified Christ: *Controuersies* doe not edifie; *Logicke* and *Philosophie*, are the subtilties of *Sathan* to deceive the *Simple*. Humaine stories *prophane*, and not saououring of the *Spirit*: In a word, all decent and sensible forme of speech and perswasion (though in his
owne

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owne tongue) vaine *Ostentation*. And all this is the burthen of his *Ignorance*: sauing that sometimes *Idlenesse* will put in also to beare a part of the baggage,

His other *Beast Imperiousnesse*, is yet more proudly loaden, it carrieth a burthen, that no cords of *Authoritie*, *Spiritual* nor *Temporall*, should binde, if it might haue the full swindge: No *Pilat*, no *Prince* should command him: Nay, hee will command them, and at his pleasure censure them, if they will not suffer their eares to bee fettered with the long chaines of his tedious collations, their purses to bee emptied with the inundations of his vnsatiabie humour, and their iudgements to bee blinded with the muffler of his *zealous Ignorance*. For this doth hee familiarly, insult ouer his *Maintainer* that breeds him, his *Patrone* that feedes him, and in time ouer all them that will suffer him to set a foot within their doores, or put a finger in their purses. All this,
and

Characters.

and much more is in him, that abhorring *Degrees*. and *Vniuersities*, as reliques of *Superstition*, hath leapt from a Shopboord, or a Cloke-bagge, to a Deske, or Pulpit, and that like a Sea-god in a *Pageant*, hath the rotten laths of his culpable life, and palpable ignorance, covered ouer with the painted-cloth of a pure gowne, and a night cap; and with a false Trumpet of *Fained zeale*, draweth after him some poore *Nymphes* and *Mad-men*, that delight more to resort to darke Caues and secret places, then to open and publike assemblies. The *Lay-Hypocrite*, is to the other a *Champion*, *Disciple*, and *Subiect*; and will not acknowledge the tythe of the *Subiection*, to any *Miter*; no, not to any *Scepter*, that he will doe to the hooke and crooke of his zeale-blinde Shepheard. No *Iesuites* demand more blinde and absolute obedience from their vassals; no Magistrates of the *Canting* society, more slavish subiection from the members of
that

Characters.

that traueilling state, then the *Clarke Hypocrites* expect from these *Lay-Pupils*. Nay, they must not onely be obeyed, fed, and defended, but admired too: and that their *Lay-followers* doe as sincerely, as a *shirtlesse fellow* with a *Cudgell* vnder his arme doth a *face-wringing Ballad-singer*: a *water-bearer* on the floore of a *Play-house*, a *wide-mouth'd Poet*, that speakes nothing but *bladders and bum-bast*. Otherwise, for life and profession, nature and Art, inward and outward, they agree in all, like *Canterers* and *Gypsies*: they are all *zeale*, no *knowledge*: all *purity*, no *humanitie*: all *simplicity*, no *honesty*: and if you neuer trust them, they will neuer deceiue you.

A Maquerela,

Characters.

A Maquerela, in plaine English, a Bawde.

IS an old *Char-cole*, that hath beene burnt her selfe, and therefore is able to kindle a whole greene Coppice. The burden of her song is like that of *Friar Bacons Head*; *Time is, Time was, and Time is past*: in repeating which, she makes a wicked brazen face, and weepes in the cup, to allay the heat of her *Aqua-vite*. Her teeth are false out; marry her nose, and chin, intend very shortly to bee friends, and meet about it. Her yeeres are sixty and odde: that shee accounts her best time of trading; for a *Bawde* is like a Medlar, shee's not ripe, till she bee rotten. Her enuy is like that of the Deuill, to haue all faire women like her; and because it is impossible they should catch it being so young, she hurries them to it by diseases. Her *Parke* is a villanous barren ground; and all the Deere in it are

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Rascall:

Characters.

Rascall: yet poore Cottagers in the Countrey (that know her but by hearesay) thinke well of her; for what she encloses to day, she makes *Common* to morrow. Her goods and her selfe are all remou'd in one sort, onely shee makes bold to take the vpper hand of them, and to be caited before them; the thought of which, makes her shee cannot endure a posset, because it puts her in minde of a Bason. Shee sits continually at a rackt Rent; especially, if her *Landlord* beare Office in the Parish: for her moueables in the house; (besides her quicke cattle) they are not worth an *Inuentory*, onely her beds are most commonly in print: she can easily turne a Sempstresse into a waiting Gentle-woman, but her Wardrobe is most infectious, for it brings them to the *Falling-sicknesse*: shee hath onely this one shew of *Temperance*: that let a Gentleman send for tenne pottles of wine in her house, hee shall haue but tenne quarts; and if he want it that way, let him pay for't, and take it out in
stewde

Characters.

stewde prunes. The Iustices Clarke stands many times her very good friend: and workes her peace with the Iustice of *Quorum*. Nothing ioyes her so much, as the comming ouer of *Strangers*, nor daunts her so much, as the approach of Shroue-tuesday. In fine, not to foule more paper with so foule a subiect, hee that hath past vnder her, hath past the *Equinoctiall*; Hee that hath scap't her, hath scap't worse then the *Calenture*.

A Chamber-maide.

She is her mistresses shee Secretary, and keepes the box of her teeth, her haire, and her painting very priuate. Her industry is vp-staires, and downe-staires like a Drawer: and by her dry hand you may know shee is a sore starcher. If she lye at her Masters beds feet, shee is quit of the *Greene sicknesse* for e-

Characters.

uer; For she hath terrible dreames when she is awake, as if she were troubled with the *Night-Mare*. She hath a good liking to dwell ith Countrey, but shee holds *London* the goodliest Forrest in *England*, to shelter a great belly. She reads *Greene's* workes ouer and ouer, but is so carried away with *the Mirror of Knighthood*, shee is many times resolu'd to runne out of her selfe, and become a Lady Errant. If she catch a clap, she diuides it so equally betweene the Master and the Seruing-man, as if shee had cut out the getting of it by a Thred: onely the knaue *Summer* makes her bowle booty, and ouer-reach the Master. The Pedant of the house, though he promise her marriage, cannot grow further inward with her, shee hath paid for her credulity often, and now growes weary. Shee likes the forme of our marriage very well, in that a woman is not tyde to answer to any Articles concerning questions of Virginitie: Her minde, her body, and clothes, are parcels loosely tackt together, and for want of
good

Characters.

good vterance, shee perpetually laughs out her meaning. Her Mistris and shee helps to make away *Time*, to the idlest purpose that can bee, either for loue or money. In brieft, these *Chambermaydes* are like Lotteries: you may draw twenty, ere one worth any thing.

A Precisian.

TO speake no otherwise of this *varnished rottennesse* then in truth and veritie hee is, I must define him to bee a demure Creature, full of orall Sanctity, and mentall impietie; a faire obiect to the eye, but starkē naught for the vnderstanding: or else a violent thing, much given to contradiction. Hee will bee sure to be in opposition with the *Papist*, though it bee sometimes accompanied with an absurdity;
like

Characters.

like the Ilanders neere adioyning vnto *China*, who salute by putting off their shooes, because the men of *China* doe it by their hats. If at any time hee fast, it is vpon Sunday, and he is sure to feast vpon Friday. He can better afford youtenne lies, than one oath, and dare commit any sinne gilded with a pretence of sanctity. He will not sticke to commit Fornication or Adulterie, so it bee done in the feare of God, and for the propagation of the godly; and can finde in his heart to lye with any whore, saue the whore of *Babylon*. To steale he holds it lawfull, so it be from the wicked & *Ægyptians*. He had rather see *Antiebrist*, then a picture in the Church window: and chuseth sooner to bee halfe hanged, then see a legge at the name of *IESVS*, or one stand at the *Creede*. Hee conceives his prayer in the Kitchin, rather then in the Church, and is of so good discourse, that he dares challenge the *Almighty* to talke with him *ex tempore*. He thinks euery Organist is in the state of damnation,
and

Characters.

and had rather heare one of *Robert Wisdomes Psalmes*, then the best *Hymne* a *Cherubin* can sing. Hee will not breake winde without an *Apologie*, or asking forgiveness, nor kisse a Gentlewoman for feare of lusting after her. He hath nicknamed all the Prophets and Apostles with his Sonnes, and begets nothing but *Vertues* for Daughters. Finally, he is so sure of his saluation, that hee will not change places in heauen with the *Virgin Mary*, without boote.

An Innes of Court man.

HE is distinguished from a Scholler by a paire of silke stockings, and a Beauer Hat, which makes him contemne a Scholler as much as a Scholler doth a Schoolemaster. By that he hath heard one mooting, and scene two plaies, hee thinkes as basely of the

Characters.

Vniuersity, as a young *Sophister* doth of the *Grammer-school*. Hee talkes of the *Vniuersity*, with that state, as if hee were her Chauncellour; findes fault with alterations, and the fall of *Discipline*, with an, *It was not so when I was a Student*; although that was within this halfe yeere. Hee will talke ends of *Latine* though it bee false, with as great confidence, as euer *Cicero* could pronounce an Orati-on, though his best authors for't bee *Ta-uerne*s and *Ordinarie*s. Hee is as farre behinde a *Courtier* in his fashion, as a Schol-ler is behinde him: and the best grace in his behauour, is to forget his acquaint-ance.

Hee laughes at every man whose Band fits not well, or that hath not a faire shoo-tie, and hee is ashamed to bee seene in any mans company that weares not his clothes well. His very essence he placeth in his out side, and his chiefest prayer is, that his reuenues may hold out for *Taffata* cloakes in the Summer, and *Veluet* in the Winter. For his recreation,
he

Characters.

hee had rather goe to a Citizens Wife, then a Bawdy house, onely to saue charges : and hee holds Fee-taile to bee absolutely the best tenure. To his acquaintance hee offers two quarts of wine, for one hee giues. You shall neuer see him melancholly, but when hee wants a new Suite, or feares a Sergeant : At which times onely, he betakes himselfe to *Poydon*. By that he hath read *Littleton*, he can call *Solon*, *Lycurgus*, and *Iustinian*, fooles, and dares compare his Law to a Lord Chiefe Iustices.

A meere fellow of an house.

HE is one whose Hopes commonly exceed his fortunes, and whose minde soares aboue his purse. If hee hath read *Tacitus*, *Guiccardine*, or *Gallo-Belgicus*, he contemnes the late Lord Treasurer, for all the state-policie hee had;

Characters.

had; and laughs to thinke what a foole he could make of *Salomon*, if hee were now aliue. Hee neuer weares new cloaths, but against a Commencement or a good time, and is commonly a degree behinde the fashion. Hee hath sworne to see' *London* once a yeere, though all his businesse be to see a play, walke a turne in *Paules*, and obserue the fashion. He thinks it a discredit to bee out of debt, which hee neuer likely cleares, without resignation money. He will not leaue his part he hath in the priuiledge ouer young Gentlemen, in going bare to him, for the Empire of *Germany*: He prayes as heartily for a sealing, as a *Cormorant* doth for a deere yeare: yet commonly hee spends that reuenue before he receiues it.

At meales, hee sits in as great state ouer his *Peny-Commons*, as euer *Vitellius* did at his grearest Banquet: and takes great delight in comparing his fare to my Lord *Mayors*.

If hee be a leader of a *Faction*, hee
thinks

Characters.

thinks himselfe greater then euer *Cesar* was, or the *Turke* at this day is. And hee had rather loose an inheritance then an Office, when he stands for it.

If he be to trauell, hee is longer furnishing himselfe for a five miles journey, then a ship is rigging for a seven yeeres voyage. He is neuer more troubled, then when hee is to maintaine talke with a Gentle-woman : wherein hee commits more absurdities, then a Clowne in eating of an egge.

He thinks himselfe as fine when hee is in a cleane band, and a new paire of shooes, as any Courtier doth, when he is first in a New-fashion.

Lastly, he is one that respects no man in the *Vniuersity*, and is respected by no man out of it.

A worthy

Characters.

A worthy Commander in the Warres.

IS one, that accounts learning the nourishment of military vertue, and layes that as his first foundation. Hee neuer bloodies his sword but in heat of battell; and had rather saue one of his owne Souldiers, then kill tenne of his enemies. Hee accounts it an idle, vaine-glorious, and suspected bounty, to bee full of good words; his rewarding therefore of the deseruer arriues so timely, that his liberality can neuer be said to bee gowty-handed. He holds it next his Creed, that no Coward can be an honest man, and dare die in't. He doth not thinke his body yeelds a more spreading shadow after a victory then before; and when he looks vpon his enemies dead body, tis a kinde of noble heauinesse, not insultation; hee is so honourably mercifull to women in
fur-

Characters.

surprizall, that onely, that makes him an excellent Courtier. He knowes the hazards of battels, not the pompe of Ceremonies, are Souldiers best Theaters, and strives to gaine reputation, not by the multitude, but by the greatnesse of his actions. Hee is the first in giuing the charge, and the last in retiring his foot. Equall toile he endures with the Common Souldier: from his example they all take fire, as one torch lights many. He vnderstands in warre, there is no meane to erre twice; the first, and least fault beeing sufficient to ruine an Army: faults therefore he pardons none; they that are presidents of disorder, or mutiny, repaire it by being examples of his *Iustice*. Besiedge him neuer so strictly, so long as the ayre is not cut from him, his heart faints not. He hath learned as well to make vse of a victory, as to get it, and pursuing his enemies like a whirle-winde carries all afore him; being assured, if euer a man will benefit himselfe vpon his foe, then is the time, when

Characters.

when they haue lost force, wisdom, courage, & reputation. The goodnesse of his cause is the speciall motiue to his valour; neuer is hee knowne to slight the weakest enemy that comes arm'd against him in the hand of *Iustice*. Hasty and ouermuch heat he accounts the *Step dame* to all great actions, that will not suffer them to thrive; if hee cannot overcome his *Enemy* by force, hee do's it by *Time*. If euer he shake hands with warre, he can dye more calmely then most Courtiers, for his continuall dangers haue beene as it were so many meditations of death; he thinkes not out of his owne calling, when hee accounts life a continuall warfare, and his prayers then best become him when armed *Cap a pea*. Hee vtters them like the great *Hebrew General*, on horsebacke. Hee casts a smiling contempt vpon *Calumny*, it meets him as if *Glasse* should encounter *Adamant*. Hee thinkes warre is neuer to be giuen ore, but on one of these three conditions: an assured *peace*, absolute *victory*,
or

Characters.

or an honest *death*. Lastly, when peace folds him vp, his siluer head should leane neere the golden Scepter, and dye in his *Princes* bosome.

A vaine. glorious Coward in Command

IS one, that hath bought his place, or come to it by some Noble-mans letter: hee loues a life dead payes, yet wishes they may rather happen in his Company by the scuruy, then by a battell. View him at a muster, and he goes with such a noise, as if his body were the wheele-barrow that carried his iudgement rumbling to drill his Souldiers. No man can worse define betweene *Pride* and noble *Courtesie*: hee that salutes him not so farre as a Pistoll carries leuell, gines him the *disgust* or *affront*, chuse you whether. Hee traines by the booke,

Characters.

booke, and reckons so many postures of the Pike and Musket, as if hee were counting at Noddy. When hee comes at first vpon a Camisado, hee lookes like the foure windes in painting, as if hee would blow away the enemy; but at the very first on-set suffers feare and trembling to dresse themselves in his face apparantly. He scornes any man should take place before him : yet at the entering of a *breach*, he hath beene so humble-minded, as to let his Lieutenant lead his Troopes for him. Hee is so sure armed for taking hurt, that hee feldome does any : and while hee is putting on his Armes, hee is thinking what summe hee can make to satisfie his ransome. He will raile openly against all the great *Commanders* of the aduerse party, yet in his owne conscience allowes them for better men : such is the nature of his feare, that contrary to all other filthy qualities, it makes him thinke better of another man then himselfe. The first part of him that is set a running, is his
Eye.

Characters.

Eye-sight: when that is once stricke with terrour, all the *Costlye Physicke* in the world cannot stay him; if ever hee doe any thing beyond his owne heart, tis for a *Knighthood*, and hee is the first knees for't without bidding.

A Pyrate

TRuely defined, is a *bold Traytour*, for hee fortifies a Castle against the King. Giue him Sea-roome in neuer so small a vessell; and like a witch in a scieue, you would thinke he were going to make merry with the Deuill. Of all callings his is the most desperate, for he will not leaue off his theeuing though he be in a narrow prison, and looke euerie day (by tempest or fight) for execution. Hee is one plague the Deuill hath added, to make the Sea more terrible then a storme; and his heart is so hardened in that rugged element, that hee

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can

Characters.

cannot repent, though he view his graue (before him) continually open: he hath so little of his owne, that the house he sleeps in is stolne; all the necessities of life hee filches, but one: hee cannot steale a sound sleepe, for his troubled conscience. Hee is very gentle to those vnder him, yet his rule is the horriblest tyranny in the world, for hee giues licence to all rape, murder, and cruelty, in his owne example: what hee gets, is small vse to him, onely liues by it, (somewhat the longer) to doe a little more seruice to his belly; for he throwes away his treasure vpon the shore in rior, as if he cast it into the Sea. He is a *cruell Hawke* that flies at all but his owne kinde: and as a *whale* neuer comes a-shore but when shee is wounded; so hee very seldome, but for his necessities. He is the *Merchants Booke*, that serues onely to reckon vp his losses; a *perpetuall plague* to noble traffique, the *Hurican of the Sea*, and the *Earth quake of the Exchange*. Yet for all this giue him but his pardon, and forgiue him restitution,

Characters.

tion, he may liue to know the inside of a Church, and die on this side Wapping

An ordinary Fencer

IS a fellow, that beside slauiing of Cudgels, hath a good insight into the world; for hee hath long beene beaten to it. Flesh and blood hee is like other men; but surely nature meant him *Stockfish*: his, and a Dancing-schoole, are inseparable adiuncts; and are bound, though both stinke of sweat most abominably; neither shall complaine of annoyance: three large Battins sets vp his Trade, with a bench; which (in the vacation of the afternoone) hee vses for his day-bed; for a firkin to pisse in, hee shall bee allowed that, by those make *Allom*: when hee comes on the Stage at his *Drize*, hee makes a legge seuen seuerall wayes, and

L a

scrambles

Characters.

scrambles for money, as if he had beene borne at the *Bathe* in *Somersetshire* : at his challenge he shewes his mettall ; for contrary to all rules of *Phyficke*, he dare bleede, though it bee in the dog-dayes : he teaches *Deuillish* play in's Schoole, but when he fights himselfe, he doth it in the feare of a good Christian. He compounds quarrels among his Schollers, and when he hath brought the businesse to a good vpsshot, hee makes the reckoning. His wounds are seldome about skin-deepe; for an inward bruise, Lamb-stones and sweet-breads are his onely *Sperma Ceti*, which he eats at night, next his heart fasting : strange Schoole-masters they are, that euery day set a man as farre backward as he went forward; and throwing him into a strange posture, teach him to thresh *satisfaction* out of *injurie*. One signe of a good nature is, that hee is still open breasted to his friends, for his foile, and his doublet, weare not out about two buttons . and resolute he is, for he so much scornes to take blowes, that

Characters.

that hee neuer weares *Cuffes*; and hee liues better contented with a little, than other men; for if he haue two eyes in's head, he thinkes Nature hath ouerdone him. The Lord *Majors* triumph makes him a man, for that's his best time to flourish. Lastly, these Fencers are such things, that care not if all the world were ignorant of more letters then onely to read their Patent.

A Pany-Clarke.

HEe is tane from *Grammar-schoole* halfe codled, and can hardly shake off his dreames of breeching in a twelue-moneth. Hee is a Farmers sonne, and his fathers vtmost ambition is to make him an *Attorney*. He doth itch towards a Poet, and greases his breeches extreamely with feeding without a napkin. He studies false Dice

Characters. 1

to cheat Costermongers, and is most chargeable to the Butler of some *Inne of Chancery*, for pissing in their greene pots. Hee eats Ginger-bread at a play-house; and is so sawcy, that hee ventures fairely for a broken pate at the banquetting-house, and hath it. He would neuer come to haue any wit, but for a long *vacation*, for that makes him bethinke him how he shall shift another day. Hee prayes hotly against fasting; and so he may sup well on Friday nights, hee cares not though his master bee a *Puritan*. Hee practises to make the words in his *Declaration* spread, as a Sewer doth the dishes at a Niggards Table; a Clarke of a swooping *Dash*, is as commendable as a Flanders horse of a large taile. Though you bee neuer so much delay'd, you must not call his Master knaue; that makes him goe beyond himselfe, and write a Challenge in Court-hand; for it may be his owne another day. These are some certaine of his *liberall faculties*; but in the Terme time, his *Clog* is a *Buckrom Bag*.

Characters.

Bag. Lastly, which is great pittie, hee neuer comes to his full growth, with bearing on his shoulder the sinfull burden of his Master at severall Courts in *Westminster*,

A Foot-man.

LEt him bee neuer so well made, yet his Legges are not matches, for hee is still setting the best foot forward. Hee will neuer be a staid man, for he has had a running head of his owne, ever since his childe-hood. His mother (which, out of question, was a light heel'd wench) knew it, yet let him runne his race, thinking age would reclaime him from his wilde courses. He is very long winded; and, without doubt, but that he hates naturally to serue on horse-backe, hee had proued an excellent Trumpet. He has one happinesse aboue

Characters.

all the rest of the Seruingmen: for when he most over-reaches his Master, hee is best thought of. Hee liues more by his owne heat then the warmth of clothes; and the waiting-woman hath the greatest fancy to him, when he is in his close trouses. Gardes he weares none; which makes him liue more vpright than any grosse-gartered Gentleman vsber. Tis impossible to draw his picture to the life, cause a man must take it as he's running; onely this, Horses are vsually let blood on *S. Steuens* day: on *S. Patricks* he takes rest, and is drencht for all the yeere after.

A Noble and retired House-keeper,

IS one whose bounty is limited by reason, not ostentation: and to make it last, hee deales it discretly, as wee sowe the furrow, not by the sacke, but by

Characters.

by the handfull. His word and his meaning neuer shake hands and part, but alway goe together. He can suruay good, and loue it, and loues to doe it himselte, for it owne sake; not for thanks. Hee knowes there is no such misery as to outliue good name; nor no such folly as to put it in practise. His minde is so secure, that *thunder* rockes him asleepe, which breaks other mens slumbers. *Nobility* lightens in his eyes; and in his face and gesture is painted, *The god of Hospitality*. His great houses beare in their front more durance, then state; vnlesse this adde the greater state to them, that they promise to out-last much of our new phantasticall building. His *heart* neuer growes old, no more then his *memory*, whether at his booke or on horsebacke, hee passeth his time in such noble exercise, a man cannot say, any time is lost by him: nor hath he onely *yeeres*, to approue he hath liued till hee be old, but *vertues*. His thoughts haue a *high ayme*, though their dwelling bee in the *Vale of*

Characters.

an humble heart, whence as by an *Engine* (that raises water to fall, that it may rise the higher) he is heighned in his humility. The *Adamant* serves not for all Seas, but this doth; for hee hath, as it were, put a gird about the whole world, and found all her *quicke-sands*. He hath this hand ouer *Fortune*, that her iniuries, how violent or sudden soeuer, they doe not daunt him; for whether his time call him to liue or die, hee can doe both nobly: if to fall, his descent is breast to breast with vertue; and euen then, like the *Sunne* neere his Set, hee shewes vnto the world his clearest countenance.

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Characters.

An Intruder into favour

IS one, that builds his reputation on others infamy: for slander is most commonly his morning prayer. His passions are guided by *Pride*, and followed by *Injustice*. An inflexible anger against some poore sutor, he falsly calls a *Courageous constancy*, and thinks the best part of gravity to consist in a ruffled forehead. He is the most slavishly submisse, though envious to those are in better place then himselfe; and knowes the Art of words so well, that (for shrowding dishonesty vnder a faire pretext) hee seemes to preserve muddie in Chrysell. Like a man of a kinde nature, hee is first good to himselfe; in the next file, to his French Taylor, that giues him all his perfection: for indeed, like an *Estridge*, or *Bird of Paradise*, his feathers are more worth then his body. If euer hee doe
good

Characters.

good deed (which is very seldome) his owne mouth is the *Chronicle* of it, lest it should die forgotten. His whole body goes all vpon *screwes*, and his face is the *vice* that moues them. If his *Patron* be giuen to musicke, hee opens his chops, and *singes*, or with a wrie necke, fals to tuning his instrument: if that faile, hee takes the height of his Lord with a Hawking pole. He followes the mans fortune, not the man: seeking thereby to encrease his owne. He pretends he is most vnderferuedly enuied, and cries out, remembring the game, *Chesse*, that a *Pawne* before a King is most plaid on. Debrs he owes none, but shrewd turnes, and those he payes ere he be sued. He is a flattering *Glasse* to conceale age, and wrinkles. He is *Mountaines Monkie*, that climbing a tree, and skipping from bough to bough, giues you backe his face; but come once to the top, he holds his nose vp into the winde, and shewes you his tayle: yet all this gay glitter, shewes on him, as if the Sunne shone

Characters.

in a puddle ; for hee is a small wine that will not last, and when he is falling, he goes of himselfe faster then misery can drive him.

A fayre and happy Milke-maid,

IS a Countrey Wench, that is so farre from making her selfe beautifull by Art, that one looke of hers is able to put all *face-Physicke* out of countenance. She knowes a faire looke is but a *dumbe Orator* to commend vertue, therefore mindes it not. All her excellencies stand in her so silently, as if they had stolne vpon her without her knowledge. The lining of her apparell (which is her selfe) is farre better than outsid^es of *Tissew* : for though she be not arraid in the spoyle of the *Silke-worme*, shee is deckt in *innocency*, a far better wearing. Shee doth not, with lying long a bed,
spoile

Characters.

spoile both her *complexion* and *conditi-*
ons; nature hath taught her, too *Immode-*
rate sleepe is rust to the Soule: shee rises
therefore with *Chaunticleare* her Dames
Cocke, and at night makes the *Lambe*
her *Corfew*. In milking a Cow, and strai-
ning the Teates through her fingers, it
seemes that so sweet a Milke-presse
makes the Milke the whiter, or sweeter;
for neuer came *Almond Gloue* or *Aroma-*
tique Oyntment of her *Palme* to taint it.
The golden eares of corne fall and kisse
her feete when shee reapes them, as if
they wisht to be bound and led prisoners
by the same hand that fell'd them: Her
breath is her owne, which sends all the
yeere long of *June*, like a new made Hay-
cocke. She makes her hand hard with la-
bour, and her heart soft with pittie: and
when winter euenings fall early (sitting
at her merry wheele) she sings a defiance
to the giddy wheele of *Fortune*. She doth
all things with so sweet a grace, it seemes
ignorance will not suffer her to doe ill, be-
ing her minde is to doe well. Shee be-

stowes

Characters.

stowes her yeeres wages at next faire; and in chusing her Garments, counts no brauery i'th' world, like decency. The *Garden* and *Bee-hiue* are all her *Physicke* and *Chyrurgerie*, & she liues the longer for't. She dares goe alone, and vnfold sheepe i'th' night, and feares no manner of ill, because shee meanes none: yet to say truth, she is neuer alone, for she is still accompanied with old *songs*, *honest thoughts*, and *prayers*, but short ones; yet they haue their efficacy, in that they are not pauled with insuing idle cogitations. Lastly, her dreames are so chaste, that she dare tell them: onely a Fridaies dreame is all her *superstition*: that shee conceales for feare of anger. Thus liues she, and all her care is shee may die in the *Spring-time*, to haue store of flowers stucke vpon her winding sheet.

An

Characters.

An Arrant Horse-courser

HA'h the tricke to blow vp Horse-flesh, as a Butcher doth Veale, which shall wash out againe in twice riding twixt *Waltham* and *London*. The Trade of Spurre-making had decayed long since, but for this vngodly tyeman. He is curst all ouer the foure ancient High-ways of England; none but the blinde men that sell switches i'th Road are beholding to him. His Stable is fill'd with so many Diseases, one would thinke most part about Smithfield were an Hospitall for Horses, or a slaughter house of the Common-hunt. Let him furnish you with a Hackney, 'tis as much as if the Kings Warrant ouertooke you within ten miles to stay your journey. And though a man cannot say, hee cozens you directly; yet any Ostler within ten miles, should hee
be

Characters.

bee brought vpon his Booke-oath, will
affirme hee hath layd a bayt for you.
Resolue when you first stretch your
felfe in the stirreps, you are put as it
were vpon some Vsurer, that will neuer
beare with you past his day. Hee were
good to make one that had the Collicke
alight often, and (if example will cause
him) make vrine; let him onely for that
say, *Gra'mercy Horse*. For his sale of hor-
ses, he hath false couers for all manner
of Diseases, onely comes short of one
thing (which hee despaire not vtterly
to bring to perfection) to make a horse
goe on a wooden legge and two crut-
ches. For powdring his eares with
Quicksiluer, and giving him supposito-
ries of liue Eeles he's expert. All the
while you are a cheapning he feares you
will not bite; but he laughs in his sleeeve
when he hath cozened you in earnest.
French-men are his best Chapmen, hee
keepees amblers for them on purpose,
and knowes hee can deceiue them very
easily. He is so constant to his Trade,

M

that

Characters.

that while he is awake, he tries any man he talks with, and when hee's asleepe he dreames very fearefully of the paving of Smithfield, for he knowes it would founder his occupation.

A Roaring Boy.

His life is a meere counterfet Patent: which neuerthelesse, makes many a Countrey Iustice tremble. *Don Quixotes Water-Milles* are still Scotch Bagpipes to him. He sends Challenges by word of mouth: for he protests (as he is a Gentleman & a brother of the Sword) he can neither write nor read. He hath runne through diuers parcels of Land, and great houses, beside both the Counters. If any private quarrell happen among our great Courtiers, hee proclaimes the *businessse*, that's the word, the *businessse*; as if the vnited forces of the

Romish

Characters.

Romish Catholickes were making vp for *Germany*. He cheats young Guls that are newly come to Towne; and when the keeper of the Ordinary blames him for it, he answers him in his owne Profession, that a *woodcocke* must be pluckt ere he be drest. He is a *Supervisor* to Brothels, and in them is a more vnlawfull reformer of vice, then Prentises on Shroue-Tuesday. He loues his Friend, as a Counsellour at Law loues the veluet Breeches hee was first made Barrester in, hee'll be sure to weare him thred-bare ere hee forsake him. He sleepest with a Tobacco pipe in's mouth; and his first praier ith' morning is, hee may remember whom he fell out with ouer night. *Souldier* hee is none, for hee cannot distinguish 'twene *Onion seede* and *Gunpowder*: if hee haue worne it in his hollow tooth for the Tooth-ach, and so come to the knowledge of it, that's all. The Tenure by which hee holds his meanes is an estate at Will; and that's borrowing. Land-lords haue but foure

Characters.

Quarter-dayes; but hee three hundred and odde. He keepes very good *Company*; yet is a man of no *reckoning*: and when he goes not drunke to bed, hee is very sicke next morning. He commonly dies like *Anacreon*, with a Grape in's throat; or *Hercules*, with fire in's marrow. And I haue heard of some (that haue scap't hanging) begg'd for *Anatomies*, onely to deterre men from taking *Tobasco*.

A Drunken Dutch man resident in England

IS but a Quarter-Master with his wife. Hee stinkes of Butter, as if hee were noynted all ouer for the Itch. Let him come ouer neuer so leane, and plant him but one Moneth neere the Brew-houses in *S. Catherines*, and hee'll be puffed vp to your hand like a bloat Herring. Of all places

Characters.

places of pleasure, he loues a Common Garden, and (with the Swine of the Parish) had neede bee ringed for rooting. Next to these hee effects Lotteries naturally; and bequeathes the best prize in his Will aforehand; when his hope fall, hee's blanke. They swarme in great Tenements like Flies: six Households will liue in a Garret. Hee was wont (onely to make vs fooles) to buy the Fox skin for three pence, and sell the taile for a shilling. Now his new Trade of brewing Strong-waters makes a number of mad-men. Hee loues a Welshman extreamely for his Diet and Orthography; that is, for plurality of consonants, and chcese. Like a Horse, hee's onely guided by the mouth: when hee's drunke, you may thrust your hand into him like an Eele skinne, and strip him, his inside outwards. Hee hoordes vp faire gold, and pretends 'tis to scethe in his Wines broth for a consumption, and loues the memorie of King *Henry* the 8. most especially for his old Soueraignes.

Characters.

He sayes we are vnwise to lament the decay of Timber in England : for all manner of buildings or Fortification whatsoever, hee desires no other thing in the world, then Barrells and Hop-poles. To conclude, the onely two plagues hee trembles at, is small Beere, and the Spanish Inquisition.

A Phantastique.

An Improuident young Gallant.

THERE is a confederacy betweene him and his clothes, to bee made a puppy : view him well, and you'll say his Gentry fits as ill vpon him, as if he had bought it with his peny. He hath more places to send money to, then the Deuill hath to send his Spirits : and to furnish each Mistresse, would make him run besides his wits, if he had any to loose. He
accounts

Characters.

accounts bashfulness the wickedst thing in the world; and therefore studies Impudence. If all men were of his minde, all honesty would be out of fashion: he withers his Cloathes on the Stage, as a Sale-man is forc't to doe his sutes in Birchin-lane; and when the Play is done, if you marke his rising, 'tis with a kinde of walking Epilogue between the two candles, to know if his Suite may passe for currant: hee studies by the discretion of his Barber, to frizle like a Baboone: three such would keepe three the nimblest Barbers in the Towne, from euer hauing leisure to weare net-Garters: for when they haue to do with him, they haue many Irons in th'fire. Hee is travelled, but to little purpose; onely went ouer for a squirt, and came backe againe, yet neuer the more mended in his conditions, 'cause hee carried himselfe along with him: a Scholler hee pretends himselfe, and sayes he hath sweate for it: but the truth is, hee knowes *Cornelius* farre better than *Tacitus*: his ordinary sports

Characters.

are Cock-fights: but the most frequent, horse races, from whence hee comes home dry-foundred. Thus when his purse hath cast her calfe, he goes downe into the Countrey, where he is brought to milke and white cheese like the *Switzers*.

ABUTTON-MAKER of Amsterdam,

IS one that is fled ouer from his *Conscience*; and left his wife and children vpon the Parish. For his knowledge, he is meerey a *Horne-booke* without a *Christ-crosse* atore it, and his zeale consists much in hanging his Bible in a Dutch button: hee cozens men in the purity of his cloathes: and twas his only ioy when he was on this side, to be in Prison: hee cries out tis impossible for any man to bee damn'd, that liues in his
Resi-

Characters.

Religion, and his equiuocation is true: so long as a man liues in't, he cannot ; but if he die in't, there's the question. Of all Feasts in the yeere, hee accounts *S. Georges* Feast the prophaneſt, becauſe of *S. Georges* Croſſe, yet ſometime hee doth ſacrifice to his owne belly ; prouided, that he put off the Wake of his owne natiuity, or wedding, till *good-Friday*. If there bee a great feaſt in the Towne, though moſt of the wicked (as hee calls them) be there, he will be ſure to bee a gueſt, and to out-eat ſix of the fatteſt *Burgers*: he thinks, though he may not pray with a *Jew*, he may eat with a *Jew*: hee winks when he prayes, and thinks hee knowes the way ſo now to heauen, that he can finde it blindfold. Latine he accounts the language of the *Beaſt* with ſeuen heads ; and when he ſpeakes of his owne Countrey, cries hee is fled out of *Babel*. Laſtly, his deuotion is *Obſtinacy* ; the onely ſolace of his heart, *Contradiſtion* ; and his maine end *Hypocriſie*.

A deſtaſter

Characters.

A distaster of the Time

IS a *winter Grasshopper* all the yeere long that loooks backe vpon *Harnest*, with a leane paire of cheekes, neuer lets forward to meet it : his malice suckes vp the greatest part of his owne venome, and therewith empoysoneth himselfe : and this sicknesse riles rather of *selfe opinion*, or *ouer-great expectation* ; so in the conceit of his owne ouer-worthinesse, like *Coistrell*, hee strines to fill himselfe with winde, and flies against it. Any mans advancement is the most capitall offence that can bee to his malice : yet this enuy, like *Phalaris Bull*, makes that a torment, first for himselfe, he prepared for others : he is a *Day-bed for the Deuill* to slumber on ; his blood is of a yellowish colour : like those that haue beene bitten by *Vipers* ; and his gaule flowes as thicke in him as oyle, in a poyson'd stomacke.

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macke. He infects all societie, as thunder
fowers wine : warre or peace, dearth or
plenty, makes him equally discontented.
And where hee findes no cause to taxe
the State, he descends to raile against the
rate of Salt-butter. His wishes are *whirle-*
windes ; which breath'd forth, retorne in-
to himselfe, and make him a most giddy
and tottering vessell. When he is awake,
and goes abroad, hee doth but walke in
his sleepe, for his visitation is directed to
none ; his businesse is nothing. He is of-
ten dumbe-mad, and goes fetter'd in his
owne entrailes. Religion is commonly
his pretence of discontent, though he can
bee of all religions ; therefore truely of
none. Thus by vnnaturallizing himselfe,
some would thinke him a very dange-
rous fellow to the State, but hee is not
greatly to be fear'd : for this deiection of
his, is onely like a Rogue that goes on
his knees and elbowes in the mire, to
further his begging.

A more

Characters.

A meere Fellow of an House

EXamines all mens carriage but his owne; and is so kinde natured to himselfe, he findes fault with all mens but his owne. Hee weares his apparell much after the fashion; his meanes will not suffer him come too nigh: they afford him *Mock-velvet*, or *Satiniſco*; but not without the Colledges next leases acquaintance: his inside is of the selfe-same fashion, not rich: but as it reflects from the glasse of selfe-liking, there *Cræſus* is *Irus* to him. He is a *Pedant* in shew, though his title be *Tutor*; and his *Pupils*, in broader phrase, are *schoole-boyes*. On these he spends the false gallop of his tongue; and with senselesse discourte towes them along, not out of ignorance. Hee shewes them the rinde, conceales the sap: by this meanes hee keepes them the longer, himselfe the better. He hath learnt to cough, and spit, and blow

Characters.

blow his nose at every period, to recover his memory : and studies chiefly to set his eyes and beard to a new forme of learning. His Religion lies in waite for the inclination of his Patron ; neither ebbes nor flowes, but iust standing water, betweene *Protestant* and *Puritane*. His dreames are of plurality of Benefices and Non-residency ; and when hee rises, acts a long Grace to his looking-glasse. Against he comes to bee some great mans Chaplaine, he hath a habit of boldnesse, though a very Coward. He speakes swords, Fights *Ergo's* : His pace on foot is a measure ; on horse-backe a gallop : for his legs are his owne, though horse and spurres are borrowed. He hath lesse vse then possession of Bookes. He is not so proud, but he will call the meanest Author by his name ; nor so vnskill'd in the Herauldry of a study, but he knowes each mans place. So ends that fellowship, and begins another.

Characters.

A meere Pettyfogger

I*S one of Sampsons foxes* : Hee sets men together by the eares, more shamefully then *Pillories* ; and in a long vacation his sport is to goe a Fishing with the *Penall statutes*. He cannot erre before Iudgement, and then you see it, onely *writs of error* are the *Tarriers* that keepes his *Client* vndoing somewhat the longer. He is a vestrie-man in his Parish, and easily sets his neighbour at variance with the *Vicar* when his wicked *Councell* on both sides is like weapons put into mens hands by a *Fencer*, whereby they get blowes, he money. His honesty and learning bring him to *Vnder-Shriveship* ; which hauing thrice runne through, hee do's not feare the *Lieutenant* o'th *Shire* : nay more, he feares not God. *Cowardise* holds him a good *Common-wealths* man ; his penne is the plough, and parch-
ment

Characters.

ment the Soyle, whence he reapes both Coyne and Curses. Hee is an *Earthquake*, that willingly will let no ground lye in quiet. Broken titles make him whole; to haue halfe in the Countrey breake their Bonds, were the onely liberty of conscience. Hee would wish (though he be a *Brownist*) no neighbour of his should pay his Tithes duly, if such Sutes held continual Plea at *westminster*. He cannot away with the reuerend Seruice in our Church, because it ends with *The peace of God*. He loues blowes extreamely, and hath his *Chyrurgians* bill of all rates, from head to foot, to incense the furie: hee would not giue away his yeerely beatings for a good peece of money. Hee makes his Will in forme of a Law-cause, full of quiddits, that his friends after his death (if for nothing else, yet) for the vexation of Law, may haue cause to remember him. And if hee thought the ghosts of men did walke againe (as they report in time of Poperie) sure hee would
hide

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hide some single money in *Westminster Hall*, that his spirit might haunt there. Onely with this, I will pitch him o're the Barre, and leaue him; That his fingers itch after a Bribe, euer since his first pra. Aising of Court-hand.

An Ingrosser of Corne.

There is no vermine in the Land like him, hee flanders both Heauen and Earth with pretended Dearth, when there's no cause of scarcify. His hording in a deere yeere, is like *Erisichons Bowels* in *Ouid*: *Quodque urbibus esse, quodque satis poterat populo, non sufficit uni.* He prayes daily for more inclosures, and knowes no reason in his Religion, why wee should call our fore-fathers dayes, *The time of ignorance*, but onely because they sold Wheat for twelue pence a bushell. He wilhes that *Dancke* were at the *Malaccos*; and had rather be

cer-

Characters.

certaine of some forraine inuasion, then
of the setting vp of the Stilyard. When
his barnes and garners are full (if it be a
time of dearth) hee will buy halfe a bu-
shell i'th' Market to serue his Household:
and winnowes his Corne in the night,
lest, as the Chaffe throwne vpon the wa-
ter, shew'd plenty in Ægypt; so his (car-
ried by the winde) should proclame his
abundance. No painting pleases him so
well, as *Pharaohs* dreame of the seuen
lean Kine, that ate vp the fat ones; that
he has in his Parlour, which hee will de-
scribe to you like a motion, and his com-
ment ends with a smothered prayer for
the like scarfity. Hee cannot away with
Tobacco; for he is perswaded (and not
much amisse) that tis a sparer of bread
corne; which hee could finde in's heart
to transport without Licence: but
weighing the penaltie, he growes mealy-
mouth'd, and dares not. Sweet smells he
cannot abide; wishes that the pure aire
were generally corrupted: nay, that the
spring had lost her fragrancy for euer,

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or

Characters.

or we our superfluous sense of smelling, (as he tearmes it) that his Corne might not be found musty. The Poore hee accounts the Iustices intelligencers, & cannot abide them : he complaines of our negligence of discovering new parts of the world, onely to rid them from our Climate. His Sonne, by a certaine kind of instinct, he bindes Prentise to a Taylor, who all the terme of his Indenture, hath a deare yeare in's belly, and rauins bread extreamly : when he comes to be a free-man (if it be a dearth) he marries him to a Bakers daughter.

A deuillish Vsurer

IS sowed as *Cummin* or *Hempe-seede*, with curses; and he thinks he thrives the better. He is farre better read in the *Penall Statutes*, then the Bible; and his euill

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euill Angell perswades him, he shall sooner be saued by them. He can bee no mans friend; for all men he hath most interest in, he vndoos: and a double dealer he is certainly; for by his good will, hee euer takes the forfeit. He puts his mony to the vnnaturall Act of generation; and his Scriuener is the superuisor Bawd to't. Good Deedes he loues none, but Seal'd and Deliuered: nor doth hee wish any thing to thriue in the Countrey, but Bee-hiues; for they make him wax rich. He hates all but Law-Latine, yet thinkes he might bee drawne to loue a Scholler; could hee reduce the yeare to a shorter compasse, that his vse money might come in the faster. He seemes to be the son of a laylor, for all his estate is in most heavy & cruell bonds. He doth not giue, but sell daies of paiment, and those at the rate of a mans vndooing: he doth onely feare the day of Iudgement should fall sooner, than the paiment of some great sum of money due to him: he remooues his lodging when a subsidie comes; and if

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Characters.

hee be found out, and pay it, hee grumbles Treason; but tis in such a deformed silence, as Witches raise their Spirits in. Gravity hee pretends in all things, but in his priuate Whore; for hee will not in a hundreth pound take one light six-pence; and it seemes hee was at *Tilbury Campe*, for you must not tell him of a *Spaniard*. He is a man of no conscience; for (like the *Lake* farmer that swounded with going into Bucklersbury) he fals into a cold swear, if hee but looke into the Chauncerie: thinks in his Religion, wee are in the right for euery thing, if that were abolished: hee hides his money as if hee thought to finde it againe at the last day, and then begin's old trade with it. His clothes plead prescription; and whether they or his body are more rotten, is a question: yet should hee liue to be hang'd in them, this good they would doe him, The very Hangman would pittie his case. The Table hee keepes is able to sterue twenty tall men; his seruants

Characters.

uants haue not their liuing, but their dying from him, and that's of Hunger. A spare diet hee commends in all men, but himselfe : hee comes to Cathedrals onely for loue of the singing boyes, because they looke hungry. He likes our Religion best, because tis best cheape ; yet would faine allow of Purgatorie, cause 'twas of his Trade, and brought in so much money : his heart goes with the same snaphance his purse doth, tis seldome open to any man : friendship hee accounts but a word without any signification ; nay, hee loues all the world so little, that, and it were possible, he would make himselfe his owne Executor : for certaine, he is made Administrator to his owne good name while hee is in perfect memory, for that dies long afore him ; but he is so far from being at the charge of a Funerall for it, that hee lets it stinke aboue ground. In conclusion, for Neighbourhood, you were better dwell by a contentious Lawyer. And for his death, tis rather Surfet, the Pox, or despaire,

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for seldome such as he die of Gods making, as honest men should do.

A Water-man

IS one that hath learnt to speake well of himselfe; for alwaies hee names himselfe, *The first Man*. If he had betane himselfe to some richer Trade, he could not haue choos'd but done well: For in this (though it be a meane one) he is stil plying it, and putting himselfe forward. He is euermore telling strange Newes, most commonly lyes. If he be a Sculler, aske him if he be married, hee'l equiuocate & sweare he's a single man. Little trust is to be giuen to him, for he thinkes that day he does best, when he fetches most men ouer. His daily labour teaches him the Art of dissembling: for like a fellow that rides to the pillory, he goes not that way he lookes: hee keepes such a bawling at Westminster, that if the Lawyers were not acquainted with it, an order would be

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be tane with him. When he is vpon the Water, he is Fare-company : when hee comes a-shore, he mutinies; and contrary to all other Trades, is most surly to Gentlemen. when they tender paiment. The Play-houses onely keep him sober; and as it doth many other Gallants, make him an after-noones man. London-bridge is the most terriblest eye-sore to him that can be. And to conclude, nothing but a *great Presse*, makes him flye from the River; nor any thing, but a *great Frost*, can teach him any good maners.

Characters.

A reuerend Iudge

IS one that desires to haue his greatness, onely measur'd by his godnesse: his care is to appeare such to the people, as he would haue them be; and to bee himselfe such as he appeares; for vertue cannot seeme one thing, and be another: hee knowes that the hill of greatness yeeldes a most delightfull prospect; but withall, that it is most subiect to lightning, and thunder: and that the people, as in ancient *Tragedies*, sit and censure the actions of those in authority: he squares his owne therefore, that they may farre be aboute their pittie: he wishes fewer Lawes, so they were better obseru'd: and for those are Multuarie, he vnderstands their institution not to bee like briers or springs, to catch euery thing they lay hold of; but like Sea-markes (on our dangerous *Goodwin*) to auoyd the shipwracke

Characters.

wracke of ignorant passengers : he hates to wrong any man ; neither hope, nor despaire of preferment can draw him to such an exigent : hee thinkes himselfe then most honourably seated, when hee giues mercy the vpper hand : hee rather strives to purchase good name, then land ; and of all rich stufes forbidden by the Statute, loathes to haue his Followers weare their cloathes cut out of bribes and extortions. If his Prince call him to higher place, there hee deliuers his minde plainly, and freely, knowing for truth, there is no place wherein dissembling ought to haue lesse credit, than in a Princes Councell. Thus honour keepe peace with him to the grave, and doth not (as with many) there forsake him, and goe backe with the Heraulds : but fairly sit ore him, and broods out of his memory, many right excellent Common-wealths men.

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A vertuous widdow

IS the Palme-tree, that thrives not after the supplanting of her husband. For her childrens sake shee first marries, for she married that she might haue children, and for their sakes she marries no more. She is like the purest Gold, only imployed for Princes meddals, shee neuer receiues but one mans impressiō; the large ioynture mooues her not, titles of honor cannot sway her. To change her name, were (shee thinkes) to commit a sinne should make her asham'd of her husbands calling. She thinkes she hath traueled all the World in one man; the rest of her time therefore she directs to heauen. Her maine superstition is, she thinkes her husbands ghost would walke, should she not performe his Will: she would do it, were there no Prerogatiue Court. Shee giues
much

Characters.

much to pious vses, without any hope to merit by them: and as one Diamond fashions another, so is shee wrought into workes of Charity, with the dust or ashes of her husband. She liues to see her selfe full of time; being so necessarie for earth, God calls her not to heauen, till she be very aged: and euen then, though her naturall strength faile her, she stands like an ancient *Pyramid*; which the lesse it growes to mans eie, the neerer it reaches to heauen. This latter Chastity of hers, is more graue and reuerend, then that ere she was married: for in it, is neither hope, nor longing, nor feare, nor ialousie. Shee ought to be a mirrour for our yongest Dames to dresse themselves by, when she is fullest of wrinkles. No calamity can now come neere her; for in suffering the losse of her Husband, she accounts all the rest trifles. Shee hath laid his dead body in the worthiest monument that can bee: She hath buried it in her owne heart. To conclude, She is a Relique, that without any superstition

Characters.

tion in the world, though she will not be
kist, yet may be reuerenc't.

An ordinary Widdow

IS like the Heraulds Hearse-cloth; she
serues to many funerals, with a very
little altering the colour. The end of
her Husband begins in teares; and the
end of her teares beginnes in a Hus-
band. She vses to cunning women to
know how many Husbands shee shall
haue, and neuer marries without the
consent of six Mid-wiues. Her chiefest
pride is in the multitude of her Suitors;
and by them shee gaines: for one serues
to draw on another, and with one at last
shee shootes out another, as Boyes doe
Pellets in Elderne Gunnes. She com-
mends to them a single life, as Horse-
courfers doe their lades, to put them a-
way. Her fancy is to one of the biggest

Characters.

of the Guard, but Knighthood makes her draw in a weaker Bow. Her seruants or kinsfolke, are the Trumpeters that summon any to this combate; by them shee gaines much credit, but looseth it againe in the old Prouerbe : *Fama est mendax*. If she liue to be thrice married, shee seldome failes to cozen her second Husbands Creditors. A Church-man she dare not venture vpon; for shee hath heard widdowes complaine of dilapidations: nor a Souldier, though hee haue Candle-rents in the City, for his estate may bee subiect to fire: very seldome a Lawyer, without he shews his exceeding great practise, and can make her case the better: but a Knight with the old rent may doe much, for a great comming in is all in all with a Widdow: euer prouided, that most part of her Plate and Iewels (before the wedding) lie conceal'd with her Scriuener. Thus like a too-ripe Apple, shee fallies off her selfe: but he that hath her, is Lord but of a filthy purchase, for the title is crack't

(*characters.*

crack't. Lastly, while she is a Widdow, obserue her, she is no morning woman: the euening, a good fire, and sacke, may make her listen to a husband: and if euer she be made sure, tis vpon a full stomack to bed-ward.

A Quacksaluer

IS a Mountebanke of a larger Bill than a Taylor; if hee can but come by names enow of Diseases to stuffe it with, tis all the skill he studies for. He tooke his first beginning from a Cunning woman, and stole this blacke Art from her, while he made her Sea coale fire. All the diseases euer sinne brought vpon man, doth he pretend to be Curer of; when the truth is, his maine cunning is Corn-cutting. A great plague makes him, what with rayling against such, as leaue their cures for feare of infection, and in friendly

Characters.

friendly breaking Cake-bread, with the Fish-wiues at Funerals, he vtters a most abominable deale of *Carduus-water*, and the Conduites cry out, All the Learned Doctors may cast their Cappes at him. Hee parts stakes with some Apothecarie in the Subburbes, at whose house he lies : and though he be neuer so familiar with his wife, the Apothecarie dare not (for the richest horne in his Shop) displease him. All the Mid-wiues in the Towne are his Intelligencers ; but Nurses and young Merchants Wiues (that would faine conceiue with childe) these are his Idolaters. Hee is a more vniust Bone-setter, than a Dice-maker ; he hath put out more eyes than the small Poxe ; made more deafe than the *Cataracts* of *Nilus* ; lamed more than the Gowte, shrunk more sinews than one that makes Bow.strings, & kild more idly than Tobacco. A Magistrate that had any way so noble a spirit, as but to loue a good horic well, would not suffer him to be a Farrier. His discourse is vomit, and his ignorance,

Characters.

rance, the strongest purgation in the world: to one that would be speedily cured, he hath more delays, and doubles then a Hare, or a Law-suit: hee seekes to set vs at variance with nature, and rather then hee shall want diseases, hee'l beget them. His speciall practice (as I said afore) is vpon women; labours to make their mindes sicke, ere their bodies feele it, and then there's worke for the Dog-leach. He pretends the cure of mad-men; and sure hee gets most by them, for no man in his perfect wit would meddle with him. Lastly, he is such a Iugler with Vrinals, so dangerously vnskilfull, that if euer the City will haue recourse to him for diseases that need purgation, let them employ him in scouring *Moore-ditch*.

A Canting

Characters.

A Canting Rogue.

TIs not vnlikely but he was begot by
some Intelligencer vnder a hedge;
for his minde is wholly giuen to trauell.
Hee is not troubled with making of
loyntures: he can diuorce himselfe with-
out the fee of a Proctor, nor feares he the
cruelty of ouer-seers of his Will. He
leaues his children all the world to Cant
in, and all the people to their fathers. His
Language is a constant tongue; the Nor-
therne speech differs from the South,
Welsh from the Cornish: but Canting
is generall, nor euer could he altered by
conquest of the *Saxon, Dane, or Norman*.
Hee will not beg out of his limit though
hee sterue; nor breake his oath if hee
sweare by his *Salomon*, though you
hang him: and hee payes his custome
as truely to his Grand Rogue, as tri-
bute is payd to the great Turke. The

Characters.

March Sunne breeds agues in others, but hee adores it like the *Indians*; for then beginnes his progresse after a hard winter. Ostlers cannot endure him, for hee is of the infantry, and serues best on foot. He offends not the Statute against the excesse of apparell, for hee will goe naked, and counts it a voluntary penance. Forty of them lie in a Barne together, yet are neuer sued vpon the Statute of Inmates. If he were learned, no man could make a better description of *England*; for he hath traueled it ouer and ouer. Lastly, hee brags, that his great houses are repair'd to his hands, when Churches go to ruine: and those are prisons.

A French

Characters.

A French Cooke.

HE learnt his trade in a Towne of Garifon neere familh't, where hee practised to make a little goe farre; some drue it from more antiquity, and say *Adam* (when he pickt fallers) was of his occupation. He doth not feede the belly, but the Palate: and though his command lie in the Kitchin (which is but an inferiour place) yet shall you finde him a very sawcy companion. Euer since the warres in *Naples*, hee hath so minc't the ancient and bountifull allowance, as if his Nation should keepe a perpetuall diet. The Seruingmen call him the last relique of Popery, that makes men fast against their Conscience. He can be truely said to be no mans fellow but his Masters: for the rest of his seruants are starued by him. He is the prime cause why Noble-

Characters.

men build their houses so great, for the finalnesse of their Kitchen, makes the house the bigger : and the Lord calls him his Alchymist that can extract gold out of hearbs, rootes, mushrooms, or any thing : that which he dresses we may rather call a drinking, then a meale ; yet he is so full of varietie, that he brags, and truly, that he giues you but a taste of what he can doe : he dare not for his life come among the Butchers ; for sure they would quarter and bake him after the English fashion ; hee's such an enemy to Beefe and Mutton. To conclude, hee were onely fit to make a fune-
rall feast, where men should
eat their victuals in
mourning.

A Sexton

Characters.

A Sexton

IS an ill-willer to humane nature. Of all Prouerbs, hee cannot endure to heare that which saies, We ought to liue by the quicke, not by the dead. He could willingly all his life time bee confinde to the Church-yard; at least within five foot on't: for at euery Church stile, commonly there's an Ale house; where let him be found neuer so idle pated, hee is still a graue drunkard. He breakes his fast heartilest while hee is making a graue, and saies the opening of the ground makes him hungry. Though one would take him to bee a Slouen, yet hee loues cleane linnen extreamly, and for that reason takes an order that fine holland sheetes be not made wormes meat. Like a Nation cald the *Cusani*, hee weepes when any are borne, and laughs when they die: the reason; he gets by Burials

Characters.

not Christnings : he will hold argument in a Tauer he ouer Sacke, till the Diall and himselfe be both at a stand : hee neuer obserues any time but Sermon time, and there he sleepest by the houre-glasse. The Rope-maker payes him a pension, and hee payes tribute to the Physician ; for the Physician makes worke for the Sexton ; as the Rope-maker for the Hang-man. Lastly he wishes the Dog-dayes would last all yeere long : and a great plague is his yeere of Iubilee.

A Iesuite

IS a larger Spooone for a Traytour to feed with the Deuill, then any other Order : vnclaspe him, and hee's a gray Wolfe, with a golden Starre in the forehead : so superstitiously he followes the Pope, that he forsakes Christ, in not giuing *Casar* his due. His vowes seeme heauenly ; but in meddling with State-businesse,

Characters.

businessse, he seemes to mixe heauen and earth together. His best Elements, are Confession and Penance: by the first, he findes out mens inclinations; and by the latter, heapes wealth to his Seminary. He sprang from *Ignatius Loyola*, a *Spanish* Souldier; and though hee were found out long since the inuention of the Canon, 'tis thought hee hath not done lesse mischief. He is a halfe Key to open Princes Cabinets, and pry into their Counsels; and where the Popes excommunication thunders, hee holds it no more sinne the decrowning of Kings, then our Puritanes doe the suppression of Bishops. His Order is full of irregularitie and disobedience; ambitious aboue all measure; for of late dayes, in *Portugall* and the *Indies*, he reiected the name of Iesuite, and would be called Disciple. In *Rome*, and other Countries that giue him freedome, he weares a Maske vpon his heart; in *England* hee shifts it, and puts it vpon his face. No place in our Climate hides him so securely as a Ladies

Characters.

Chamber : the modesty of the *Pursuant* hath onely forborne the bed, and so mist him. There is no Disease in Christendome, that may so properly be call'd *The Kings Evil*. To conclude, would you know him beyond Sea? In his Seminary, hee's a Fox; but in the Inquisition, a Lyon Rampant.

An excellent Actor.

WHatsoever is commendable in the graue Orator, is most exquisitely perfect in him; for by a full and significant action of body, hee charmes our attention: sit in a full Theatre, and you will thinke you see so many lines drawne from the circumference of so many eares, whiles the *Actor* is the *Center*. He doth not strive to make nature monstrous, there is often scene in the same Scene with him, but
neither

Characters.

neither on Stilts nor Crutches; and for his voice tis not lower then the prompter; nor lower then the Foile and Target. By his action hee fortifies morall precepts with examples; for what wee see him personate, we thinke truely done before vs: a man of a deepe thought might apprehend, the ghost of our ancient *Heroes* walk't againe, and take him (at severall times) for many of them. Hee is much affected to painting, and tis a question whether that make him an excellent Player, or his playing an exquisite Painter. He addes grace to the Poets labours: for what in the Poet is but ditty, in him is both ditty and musicke. He entertaines vs in the best leasure of our life, that is betweene meales, the most vnfit time either for studie or bodily exercise. The flight of Hawkes and chase of wilde Beasts, either of them are delights noble: but some thinke this sport of men the worthier, despite all *calumny*. All men haue beene of his occupation: and indeed,

Characters.

deed, what hee doth fainedly, that doe others essentially : this day one playes a Monarch, the next a priuate person. Here one acts a Tyrant, on the morrow an Exile : A Parasite this man to night, to morrow a Precisiam, and so of diuers others. I obserue, of all men liuing, a worthy Actor in one kinde is the strongest motiue of affection that can be: for when hee dies, wee cannot be perswaded any man can doe his parts like him. But to conclude, I value a worthy Actor by the corruption of some few of the quality, as I would do gold in the oare ; I should not minde the drosse but the puriry of the mettall.

A Franklin.

Characters.

A Franklin.

HIs outside is an ancient Yeoman of England, though his inside may giue armes (with the best Gentleman) and ne're see the Herauld. There is no truer seruant in the house then himselfe. Though he be Master he sayes not to his seruants, goe to field, but let vs goe; and with his owne eye, doth both fatten his flocke; and set forward all manner of husbandrie. Hee is taught by nature to bee contented with a little; his owne fold yeelds him both food and rayment: hee is pleas'd with any nourishment God sends, whilest curious gluttonie ransackes, as it were, *Noahs Arke* for food, onely to feed the riot of one meale. Hee is nere knowne to goe to Law; vnderstanding, to bee Law-bound among men, is like to bee hide-bound among his beasts; they thriue not vnder it: and that such men
sleepe

Characters.

leepe as vnquietly, as if their pillowes were stufte with Lawyers pen-kniues. When he builds, no poore Tenants cottage hinders his prospect : they are indeed his Almshouses, though there be painted on them no such superscription. He neuer sits vp late, but when he hunts the Badger, the vowed foe of his Lambes : nor vses hee any cruelty, but when he hunts the Hare, nor subtilty but when he setteth snares for the Snite, or pitfals for the Blacke-bird ; nor oppression, but when in the moneth of Iuly, he goes to the next Riuer, and sheares his sheepe. He allowes of honest pastime, and thinks not the bones of the dead any thing bruised, or the worse for it, though the countrey Lasses dance in the Church-yard after Euen-song. Rocke-Monday, and the Wake in Summer, shrouings, the wakefull ketches on Christmas Eue, the Hoky, or Seed cake, these he yeerely keepes, yet holds them no reliques of Popery. He is not so inquisitiue after newes deriued from the
priuie

Characters.

priue closet, when the fidding an eiery
of Hawkes in his owne ground, or the
foaling of a Colt come of a good straine,
are tydings more pleasant, more profi-
table. Hee is Lord paramount within
himselfe, though hee hold by neuer so
meane a Tenure; and dyes the more
contentedly (though he leaue his heire
young) in regard he leaues him not lia-
ble to a couetous Guardian. Lastly, to
end him; hee cares not when his end
comes, he needs not feare his Audit, for
his *Quietus* is in heauen.

A Rymer

IS a fellow whose face is hatcht all
ouer with impudence, and should hee
bee hang'd or pilloried tis armed for
it. Hee is a juggler with words, yet
practises the Art of most vncleanly
con-

Characters.

conueyance. He doth boggle very often
and because himselfe winks at it, thinkes
tis not perceiued: the maine thing that
euer hee did, was the tune hee sang to.
There is nothing in the earth so pittifull,
no not an Ape-carrier, hee is not worth
thinking of, and therefore I must
leauē him as nature left
him; a Dunghill not
well layd toge-
ther.

A Couetous

Characters.

A Conetous man.

THis man would loue honour and adore God, if there were an **L.** more in his name : Hee hath coffinde v^p his soule in his chests before his body ; He could wish he were in *Mydas* his taking for hunger on condition he had his chymicall quality. At the grant of a new subsidie he would gladly hang himselfe were it not for the charge of buying a Rope, and beginnes to take money vpon vse when he heares of a priuy seale. His morning prayer is to ouer looke his bagges, whose euery parcell begets his adoration. Then to his studies, which are how to cozen this Tenant, begger that Widdow, or to vndoe some Orphane. Then his bonds are viewed, the well-knownne dayes of payment con'd by heart, and if he euer pray, it is some one may breake his day, that the beloued forfeiture may bee obtained. His vse is doubled,

Characters.

doubted, and no one sixpence begot or borne, but presently by an vntimely thrift it is getting more. His chimney must not bee acquainted with fire for feare of mischance, but if extremitie of cold pinch him, hee gets him heat with looking on, and sometime remoouing his aged wood-pile which he meanes to leaue to many descents till it hath ouerliued all the woodes of that Countrey. He neuer spends candle but at Christmas (when he has them for new yeeres gifts) in hope that his seruants will breake glasse for want of light, which they doubly pay for in their wages. His actions are guilty of more crimes then any other mens thoughts, and he conceiues no sin which hee dare not act saue onely lust, from which hee abstaines for feare hee should bee charged with keeping Bastards: once a yeere he feasts, the reliques of which meale shall serue him the next quarter. In his talke he railes against eating of breakefasts, drinking betwixt meales, and sweares he is impouerished
with

Characters.

with paying of tythes. Hee had rather haue the frame of the world fall, than the price of Corne. If he chance to trauell, he curses his fortune that his place binds him to ride, and his faithfull cloake-bag is sure to take care for his prouision. His nights are as troublesome as his daies, e- uery Rat awakes him out of his vnquiet sleepes. If he haue a daughter to marry, he wishes he were in Hungary, or might follow the custome of that country, that all her portion might bee a wedding Gowne. If he fall sicke, he had rather die a thousand deaths, than pay for any phy- sicke : and if he might haue his choyce, he would not go to heauen but on condi- tion he may put money to vse there. In fine, he liues a drudge, dies a wretch, that leaues a heape of pelfe (which so many carefull hands had scraped together) to haste after him to hell, and by the way it lodges in a Lawyers purse.

Characters.

The proud man

IS one in whom pride is a qualitie that condemnes euery one besides his master, who when he weares new cloathes, thinkes himselfe wrong'd if they be not obseru'd, imitated, and his discretion in the choice of his fashion and stuffe applauded: when hee vouchsafes to blesse the ayre with his presence, hee goes as nere the wall as his Sattin suit will giue him leaue, and euery passenger he viewes vnder the eye-browes, to obserue whether hee vailes his bonnet low enough, which hee returns with an Imperious Nod: He neuer salutes first, but his farewell is perpetuall. In his attire he is effeminate, euery haire knowes his own station, which if it chaunce to lose, it is checkt in againe with his pocket combe. He had rather haue the whole Common wealth out of order, then the least member

Characters.

ber of his Muchato, and chooses rather to lose his patrimony, than to haue his band ruffled ; at a feast if he be not placed in the highest seat, he eats nothing, howsoeuer, he drinckes to no man, talkes with no man for feare of familiarity. He professeth to keepe his stomacke for the Pheasant or the Quaile, and when they come, he can eat little he hath beene so cloyed with them that yeere, although they be the first he saw. In his discourse, he talkes of none but Priuy Counsellors, and is as prone to be-lie their acquaintance as he is a Ladies fauors : if he haue but twelue-pence in his purse, he wil giue it for the best roome in a play-house. He goes to Sermons, onely to shew his gay cloathes, and if on other inferiour dayes he chance to meet his friend, hee is sory he sees him not in his best suite.

Characters.

A Prison.

IT should be Christs Hospital: for most of your weakly Cittizens are good benefactors to it; and yet it can hardly be so, because so few in it are kept vpon Almes. Charities house and this, are built many miles asunder. One thing notwithstanding is heere praise-worthy, for men in this persecution cannot chuse but proue good Christians, in that they are a kinde of Martyrs, and suffer for the trueth. And yet it is so cursed a peece of Land, that the sonne is ashamed to be his fathers heire in it. It is an infected pest-house all the yeare long: the plague sores of the Law, are the diseases heere hotly reigning. The Sergeons are Attornies & Pettifoggers, who kill more than they cure. *LORD haue mercy vpon vs,* may well stand ouer these doeres, for
debt

Characters.

debt is a most dangerous and catching City pestilence. Some take this place for the walkes in Moore-fields, (by reason the madmen are so neere) but the crosses here and there are not alike. No: it is not halfe so sweet an ayre. For it is the dunghill of the law, vpon which are throwne the ruines of Gentry, and the nasty heaps of voluntary decayed Bankrupts: by which meanes it comes to be a perfect meddal of the iron Age, sithence nothing but gingling of keyes, ratling of shackles, bolts and grates are heere to be heard. It is the horse of Troy, in whose wombe are shut vp all the mad Greekes that were men of action. The *Nullum vacuum* (vnlesse in prisoners bellies) is here truly to be proued. One excellent effect is wrought by the place it selfe, for the arrantest coward breathing, being posted hither, comes in three dayes to an admirable stomacke. Does any man desire to learne musicke? euery man heere sings *Lachrymæ* at first sight, and is hardly out; hee runnes-diuisiō vpon euerie

Characters.

note, & yet (to their commendations be it spoken) none of them (for all that diuision) do trouble the Church. They are no Anabaptists; if you aske vnder what Horizon this clinate lies, the *Bermoodas* and it are both vnder one and the same height. And whereas some suppose that this Island (like that) is haunted with deuils, it is not so: for those deuils (so talked of, & feared) are none else but hoggish laylors. Hither you need not sayle, for it is a ship of it selfe: the Masters side is the vpper dcke. They in the common layle lye vnder hatches, and help to ballast it. Intricate cases are the Tacklings, Executions the Anchors, Capiasses the Cables, Chancery-bills the huge Sayles, a long Terme the Mast, Law the helme, a Iudge the Pylo, a Counsel the Purser, an Attorney the Boatswaine, his fleeting Clarke the Swabber, Bonds the waues, Out-lawries gusts, the Verdicts of Iuries rough windes, Extents the Rockes that split all in peeces. Or if it be not a Ship, yet this and a ship differ not much in the building;

Characters.

building; the one is a mooving miserie, the other a standing. The first is seated on a Spring, the second on Piles. Either this place is an Embleme of a Bawdie-house, or a Bawdy-house of it: for nothing is to be seene (in any roome) but scuruy Beds and bare walles. But (not so much to dishonour it) it is an Vniuersitie of poore Schollers, in which three Arts are chietly studied: To pray, to curse, and to write Letters.

A Prisoner

IS one that hath beene a monied man, and is still a very close fellow; who-soeuer is of his acquaintance, let them make much of him, for they shall finde him as fast a friend as any in England: he is a sure man, and you know where to finde him. The corruption of a Bankrupt, is commonly the generation of this

Characters.

creature : he dwels on the backe side of the World, or in the Subburbes of society, and liues in a Tenement which he is sure none will goe about to take ouer his head. To a man that walkes abroad, he is one of the *Antipodes* ; That goes on the top of the world ; and This vnder it. At his first comming in, he is a peece of *new Coine*, all sharking olde prisoners lye sucking at his purse. An olde man and *hee* are much alike, neyther of them both goe farre. They are still angry, and peeuish, and they sleepe little. Hee was borne at the *fall of Babel*, the confusion of Languages is onely in his mouth. All the Vacations, he speakes as good English, as any man in England, but in *Tearme times* he breakes out of that hopping one-legg'd pace, into a *racking trot* of *Issues*, *Billes*, *Replications*, *Reioynders*, *Demurres*, *Querrels*, *Subpenaes*, &c. able to fright a simple Countrey-fellow, and make him belecue he Coniures. Whatsoeuer his Complexion was before, it *turnes* (in this place) to *Choller* or deepe

Melan-

Characters.

Melancholly, so that hee needes euery
houre to take Physicke to loose his bo-
dy, for that (like his estate) is verie *foule*
and *corrupt*, and extreamely *hard bound*.
The taking of an *Execution* off his sto-
macke, giues him siue or six stooles, and
leaues his body very soluble. The *with-*
drawing of an *Action*, is a *Vomit*. Hee
is no sound man, and yet an vtter Bar-
rester (nay, a Sargeant of the Case) will
feede heartily vppon him, hee is verie
good picking meate for a Lawyer.
The Barber Surgeons may (if they will)
begge him for an *Anatomic* after he hath
suffered an *Execution*, an excellent Le-
cture may be made vpon his bodie: for
he is a kinde of dead carkasse, *Creditors*,
Lawyers, and *Taylors* deuoure it: *Creditors*
pecke out his eyes with his owne teares,
Lawyers flay off his owne skinne, and
lappe him in parchment, and *Taylors* are
the *Promethean vultures* that gnaw his
very heart. He is a bond slaue to the
Law, and (albeit he were a Shop-keeper
in London) yet he cannot with safe consci-
ence

Characters.

ence write himsele a *freeman*. His *Religion* is of five or sixe colours; this day he prayes that God would turne the hearts of his Creditors: and to morrow he curseth the time that euer he saw them. His *apparrell* is daub'd commonly with *Statute lace*, the *suite* it selfe of *durance*, and the *hose* full of long Paines. He hath many other lasting suits, which he himsele is neuer able to *weare* out, for they *weare* out him. The *Zodiaque* of his life, is like that of the *Sun* (marry not halfe so glorious.) It begins in *Aries*, & ends in *Pisces*. Both *Head* and *Feet* are (all the yere long) in troublesome and laborious *motions*, and *Westminster Hall* is his *Spheare*. Hee liues betweene the two *Tropiques*, (*Cancer* & *Capricorne*) and by that means is in double danger (of crabbed Creditors) for his *purse*, and *horne* for his *head* if his wiues heeles bee light. If he bee a *Gentleman*, he alters his *armes* so soone as he comes in. Few (heere) carry *fields* or *argent*, but whatsoeuer they bare before here they giue onely *Sables*. Whiles he

lies

Characters.

lies by it, he's travelling ore the *Alps*, and the hearts of his creditors are the snowes that lye vnmelted in the middle of Summer. Hee is an *Almanacke* out of date: none of his dayes speakes of faire Weather. Of all the files of men he marcheth in the last, and comes limping, for he is shot, and is no man of this world. He hath lost his way, and being benighted, strayed into a Wood full of *wolues*, and nothing so hard as to get away, without being deuoured. He that walkes from six to six in *Pauls*, goes still but a quoir's cast before this man.

A Creditor

Characters.

A Creditor

IS a fellow that torments men for their good *conditions*. He is one of *Deucalions* sons begotten of a stone. The marble Images in the Temple Church, that lye crosse-legg'd do much resemble him, saying that *this* is a little more *crosse*. Hee wears a forfeited band vnder that part of his girdle where his *thumb* stickes, with as much pride as a *Welshman* does a *Leeke* on *S. Davids* day, and quarrels more and longer about it. He is a *Catchpoles* mornings draught, for the newes that such a gallant's come yesternight to Towne, drawes out of him both muscadell & money to. He sayes the *Lords prayer backwards*, or (to speak better of him) he hath a *Pater Noster* by himself, & that *particle*, *Forgiue vs our debts, as we forgiue others*, &c. he either quite leaues out, or els leaps ouer it. It is a dangerous rub in the alley of his conscience. He is the *Bloud hound* of the *law* and hunts *counter*, very swiftly & with great iudgement. He hath a *quick*

sent

Characters.

sent to smell out his game, and a good deepe mouth to pursue it, yet neuer opens till he bites, and bites not but hee killes, or at least drawes blood, and then hee pinsheth most doggedly. Hee is a Lawyers Moyle, and the onely Beast vpon which he ambles so often to Westminster. And a Lawyer is his God Almighty, in him onely he trusts, to him he flies in all his troubles, from him he leekes succour; to him he prays, that hee may by his meanes overcome his enemies: Him does hee worship both in the Temple and abroad, and hopes by him and good Angelles, to prosper in all his actions. A Scriuener is his Farriar, and helps to recouer all his diseased and maimed Obligations. Eue-ry Tearme hee sets vp a Tenters in Westminster Hall, vpon which he rackes and stretches Gentlemen like English broad-cloath, beyond the staple of the Wooll, till the threds cracke, and that causeth them with the least wet to shrink, and presently to weare bare: Marrie hee handles a Cittizen (at least if himselfe
be

Characters.

be one) like a peece of *Spanish cloth*, giues him onely a twitch, and straines him not too hard, knowing how apt he is to *break of himselfe*, and then he can cut nothing out of him but shreds. To the one, he com's like *Tamberlaine*, with his *blacke and bloody flagge*. But to the other, his white one hangs out, and (vpon the parley) rather than faile, he takes ten groats i'th' pound for his *ransom*, and so lets him *march* away with *Bagge* and *Baggage*. From the beginning of *Hillary* to th'end of *Michaelmas*, his purse is full of *Quick-silver*, and that sets him running from *Sun rise* to *Sun-set*, vp *Fleetstreete*, and so to the *Chancery*, from thence to *Westminster*, then backe to one *Court*, after that to another; then to *Atturny*, then to a *Counsellour*, and in euery of these places, hee melts some of his *fat* (his money.) In the vacation hee goes to *grasse*, and gets vp his *flesh* againe, which hee bates as you heard. If he were to be hang'd, vnlesse he could be sau'd by his book, he cannot for his heart call for a *Psalme of mercy*.

He

Characters.

He is a *Law-trap* baited with parchment and wax; the fearefull *Mice* he catches; are debtors, with whom *scratching Attorneyes* (like cats) play a good while, and then mouze them. The belly is an *vnfati-able creditor*, but *man* worfe.

A Sergeant

WAs once taken (when hee bare office in his parish) for an honest man. The spawne of a *decaied Shop keeper* begets this *Fry*; out of that *dunghil* is this *Serpents egge* hatched. It is a *Deuill* made somtimes out of one of the twelue Companies, and does but study the part and rehearse it on earth, to be perfect when he comes to act it in hel: that is his stage. The hangman and he are *twinnnes*; onely the *Hangman* is the elder Brother, and he dying without issue (as commonly hee does, for none but a *Rope-makers* widdow

Characters.

widdow will marry him) thisthen inherites. His *habit* is a long *Gowne*, made at first to couer his knauery, but th it *growing* too monstrous, hee now goes in *Buffe* : his Conscience and that, being both *cut* out of one Hide, and are of one toughnesse. The *Counter gate* is his *ken-nell*, the *whole Citty* his *Paris garden*, the miserie of a poore man (but especially a badde liuer) is the *Offalles* on which he feedes. The *Deuill* calls him his *white Sonne*; he is so like him, that hee is the worse for it, and hee takes after his Father; for the one *torments bodies*, as fast as the other *tortures soules*. *Maney* is the *Crust* hee leapes at : *Crie*, a *Ducke a Ducke*, and hee plunges not in so eagerly as at *this*. The *dogges chaps water* to fetch nothing else : hee hath his name for the same quality ; For *Sergeant* , is *Quasi See Argent*, looke you *Rogue* heere is money. He goes *muffled* like a *Theefe*, and carries still the markes of one, for hee *steales* vpon a man cowardly, *Pluckes* him by the *Throate*, makes him *stand*, and

Characters.

and fleeces him. In this they differ, the
thiefe is more *valiant* and more *honest*.
His walkes in Terme time are vp *Fleet-*
street, at the end of the Terme vp *Hol-*
borne, and so to *Tyburne*, the gallowes
are his parlues, in which the *Hang-man*
and *Hee* are *Quarter-rangers*, the one
turnes off, and the other cuts downe. All
the vacation he lies imboag'de behinde
the lattice of some blinde, drunken, baw-
dy Ale-house, and if he spie his prey, out
he leapes, like a free-booter, and rifles;
or like a *Ban-dog* worries. No Officer to
the City, keepes his oath so *uprightly*;
he neuer is forsworne, for he sweares to
be *true Varlet*, to the City, and he conti-
nues so to his dying day. *Mace* which is
so comfortable to the stomacke in all
kinde of meats, turnes in his hand to
mortall poyson. This *Rauen* pecks not
our mens eyes as others doe, all his spite
is at their shoulders, and you were ber-
ter to haue the *Night-Mare* ride you,
then this *Incubus*. When any of the
Furies of Hell die, this *Cacodemon* hath
the

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Characters.

the reuerſion of his place. He will venture as desperately vpon the *Pox* as any *Roaring Boy* of them all. For when hee arreſts a *whore*, himſelfe puts her in common baile at his owne perill, and ſhee paies him ſoundly for his labour; vpon one of the Sherieffes Cuſtards hee is not ſo greedy, nor ſo ſharpe ſet, as at ſuch a ſtew-pot. The City is (by the cuſtome) to feed him with good meat, as they ſend dead horſes to their hounds, onely to keepe them both in good heart, for not onely thoſe *Curs* at the *Dog-houſe*, but theſe within the walles, are to ſerue in their places, in their ſeueral huntings. He is a Citizens birdlime, and where he holds he hangs.

H^s Yeoman

IS the *Hanger* that a *Sergeant* weares by his ſide, it is a falſe *Die* of the ſame
Bale,

Characters.

Bale, but not the same *Cut*, for it runnes
some what *higher* and does more mis-
chiefe. It is a *Tumbler* to driue in the *Co-*
nies. He is yet but a *bungler*, and knowes
not how to cut vp a man without *tea-*
ring, but by a patterne. One *Terme* fleshes
him, or a *Fleet-streete breakefast*. The *De-*
uill is but his father in *law*, & yet for the
loue hee beares him, will leaue him as
much as if he were his owne child. And
for that cause (in stead of praiers) he does
euery morning at the *Counter-gate* aske
him *blessing*, and thrives the better in his
actions all the day after. This is the hooke
that hangs vnder water to cho ke the
fish, and his Sergeant is the *quill* about
water, which pops downe so soone as e-
uer the *bait* is swallowed. It is indeed an
Otter, and the more terrible destroyer of
the two. This *Counter-Rat* hath a taile as
long as his fellowes, but his teeth are
more sharpe, & he more hungry, because
he does but snap, and hath not his full
halfe share of the booty. The eye of this
Wolfe is as quicke in his head, as a *Cut-*

Characters.

purses in a throng, and as nimble is he at his businesse, as a *Hang-man* at an execution. His Office is as the dog to worrie the sheepe first, or driue him to the shambles; the Butcher that cuts his throat steps out afterwards, and that's his *Sargeant*. His living lies within the Citie, but his *conscience* lies *bedrid* in one of the holes of a *Counter*. This Ecce is bred too, out of the mud of a Bankrupt, and dies commonly with his guts ript vp, or else a sudden stab sends him of his last errand. He will very greedily take a cut with a sword, and sucke more siluer out of the wound then his *Surgeon* shall. His beginning is detestable, his courses desperate, and his end damnable.

A Common cruell Iaylor

IS a creature mistaken in the making, for hee should be a Tyger, but the shape

Characters.

shape being thought too terrible, it is couered; and hee weares the vizor of a man, yet retaines the qualities of his former fiercenes, curriishnesse, and raving. Of that red earth, of which man was fashioned, this peece was the basest of the rubbish which was left, and throwne by, came this Iaylor, his descent is then more ancient, but more ignoble, for hee comes of the race of those Angels that fell with *Lucifer* from heauen, whether he neuer (or very hardly) returnes. Of all his bunches of keyes not one hath wards to open that doore; For this Iaylors soule stands not vpon those two Pillers that support heauen, (*Iustice* and *Mercy*;) it rather sits vpon those two foot-stooles of hell, *Wrong* and *Cruelty*. He is a Iudges slaue, and a prisoner's his. In this they differ, he is a voluntary one, the other compeld. He is the *Hang-man* of the Law (with a lame hand) and if the Law gaue him all his limbs perfect, hee would strike those on whom he is glad to fawne. In fighting

Q 3

against

Characters.

against a Debtor, hee is a Creditors second; but obserues not the lawes of the *Duello*, for his play is foule, and on all base aduantages. His conscience and his shackles hang vp together, and are made very neere of the same mettle, sauing that the one is harder then the other, and hath one property aboue Iron, for that neuer melts. He distils money out of poore mens teares, and growes fat by their curses. No man comming to the practicall part of Hell, can discharge it better, because here he does nothing but study the Theoricke of it. His house is the picture of Hell in little, and the originall of the letters Patents of his Office, stands exemplified there. A Chamber of lowlie beds, is better worth to him then the best acre of corne-land in England. Two things are hard to him (nay almost impossible) viz: To saue all his prisoners that none euer escape, and to be saued himselfe. His cares are stopt to the cries of others, and Gods to his: and good reason, for lay the life of a man in one

Characters.

one Scale, and his sees on the other, hee will lose the first to finde the second. He must looke for no mercy (if hee desires Iustice to be done him) for hee shewes none, and I thinke he cares the lesse, because he knowes heauen hath no neede of such Tenants, the doores there want no Porters, for they stand euer open. If it were possible for all creatures in the world to sleepe euery night, he onely and a Tyrant cannot. That blessing is taken from them, and this curse comes in the stead, to be euer in feare, and euer hated: what estate can be worse?

What a Character is.

IF I must speake the Schoole-masters language, I will confesse that Character comes of this Infinitive moode *χαράξω*, which signifies to engraue, or make a deepe Impression. And for that

Characters.

cause, a letter (as A. B.) is called a Character.

Those Elements which wee learne first, leauing a strong seale in our memories.

Character is also taken for an Ægyptian Hieroglyphicke, for an imprese, or short Embleme; in little comprehending much.

To square out a Character by our English leuell, it is a picture (reall or personall) quaintly drawne, in various colours, all of them heightned by one shadowing.

It is a quicke and soft touch of many strings, all shutting vp in one muscall cloze: It is wits descant on any plaine song.

The



The Character of a happy life.

By S I R H. W.

HOW happy is he borne or taught,
That serveth not anothers will;
Whose Armour, is his honest thought,
And silly Truth his highest skill.

*whose passions not his Masters are,
whose soule is still prepar'd for death:
Vntyed vnto the world with care
Of Princely loue, or vulgar breath.*

*who hath his life from rumors freed,
whose conscience is his strong retreat:
Whose state can neither flatterers feed,
Nor ruine make accusers great.*

Who

The Character, &c.

*who enuieth none whom chance doth raise,
Or vice : who neuer understood,
How deepest wounds are giuen with praise;
Not rules of state, but rules of good.*

*who GOD doth late and early pray,
More of his grace, then gifts to lend ;
who entertaines the harmelesse day,
With a wellchosen Booke or Friend:*

*This man is free from seruile bands,
Of hope to rise, or feare to fall ;
Lord of himselfe, though not of Lands,
And hauing nothing, he hath All.*

An Es.

Characters.

An Essay of Valour.

I Am of opinion, that nothing is so potent either to procure, or merit Love, as Valour; and I am glad I am so, for thereby I shall doe my selfe much ease. Because valour neuer needs much wit to maintaine it. To speake of it in it selfe, It is a qualitie which he that hath, shall haue least neede of : so the best league betweene Princes, is a mutual feare of each other. It teacheth a man to value his reputation as his life, and chiefly to hold the lye insufferable, though being alone hee findes no hurt it doth him. It leaues it selfe to others censures. For he that brags of his owne, dissuades others from beleeuing it. It feareth a sword no more than an Ague. It alwaies makes good the owner, for though hee be generally held a foole, hee shall seldome heare so much by word of mouth; and that inlargeth him more
then

Characters.

than any spectacles, for it maketh a little fellow to be called a *Tall man*. It yeelds the wall to none but a woman, whose weaknesse is her prerogative; or a man seconded with a woman, as an *Vsher* which alwaies goes before his betters. It makes a man become the witnesse of his owne words, and stand to what euer hee hath said, and thinketh it a reproach to commit his reuiling vnto the Law. It furnisheth youth with action, and age with discourse, and both by futures, for a man must neuer boast himselfe in the present tense. And to come neerer home, nothing drawes a woman like to it, for valour towards men, is an Embleme of an Ability towards women, a good quality signifies a better. Nothing is more behouefull for that Sexe, for from it they receiue protection, and we free from the danger of it: Nothing makes a shorter cut to obtainning, for a man of armes is alwaies voyd of ceremonie, which is the wall that stands betwixt *Piramus* and *Thisby*, that is, Man and Woman, for
there

Characters.

there is no pride in women, but that which rebounds from our owne baseness (as cowards grow valiant vpon those that are more cowards) so that onely by our pale asking, we teach them to deny. And by our shamefastnesse wee put them in minde to bee modest : whereas indeed it is cunning Rhetoricke to perswade the hearers that they are that already, which we would haue them to be. This kinde of bashfulnesse is far from men of valour, and especially from souldiers, for such are euer men (without doubt) forward, and confident, losing no time, lest they should lose opportunity, which is the best Factor for a Louer. And because they know women are giuen to dissemble ; they will neuer beleue them when they deny. Whilome before this age of wit, and wearing black broke in vpon vs, there was no way knowne to win a Lady, but by Tilting, Tournying, and Riding through Forrests, in which time these slender stripplings with little legges, were held but of
strength

Characters.

strength enough to marry their wid-
dowes. And euen in our daies there can
be giuen no reason of the inundation of
Seruingmen vpon their Mistresses, but
onely that vsually they carry their Mi-
stresses weapons, and his valour. To be
counted handsome, iust, learned, or wel-
fauoured; all this carries no danger with
it, but it is to bee admitted to the title of
valiant Acts, at least the venturing of his
mortality, and all women take delight to
hold him safe in their armes, who hath
escaped thither through many dangers.
To speake at once, man hath a priuiledge
in valour; In cloathes and good faces we
but imitate women, and many of that
sex will not thinke much (as farre as
an answer goes) to dissemble wit too. So
then these neat youthes, these women in
mens apparell, are too neere a woman to
bee beloued of her, they bee both of a
Trade, but he of grim aspect, and such a
one a glasse dares take, & she will desire
him for newnesse and varietie. A scar
in a mans face is the same that a mole in a
womans,

Characters.

womans; and a mole in a womans, is a
Iewell set in white to make it seeme
more white; For a scar in a man is a
marke of honour, and no blemish; for
'tis a scarre and a blemish in a Souldier
to be without one. Now as for all things
else, which are to procure Loue, as a
good face, wit, cloathes, or a good body;
each of them I confesse may worke
somewhat for want of a better, that is, if
valour be not their Riual. A good face
auailes nothing if it bee in a coward that
is bashful, the vttmost of it is to be kissed,
which rather increaseth then quencherh
Appetite. He that sends her gifts, sends
her word also that hee is a man of small
gifts otherwise: for wooing by signes
and tokens, implies the author dumbe.
And if *Ouid* who writ the Law of Loue
were alieue (as hee is extant) would al-
low it as good a diuersity, that gifts
should be sent as gratuities, not as bribes.
Wit getteth rather promise then Loue.
Wit is not to bee seene: and no wo-
man takes aduice of any in her louing;
but

Characters.

but of her owne eyes and her wayting womans: Nay which is worse, wit is not to be felt, and so no good Bed-fellow. Wit applied to a woman makes her dissolue her sympering, and discouer her teeth with laughter, and this is surely a purge for loue; for the beginning of loue is a kinde of foolish melancholly. As for the man that makes his Taylor his Bawd, and hopes to inueagle his loue with such a coloured suite, surely the same deeply hazards the losse of her fauour vpon euery change of his cloathes. So likewise for the other that courts her silently with a good Body, let me certifie him that his cloathes depend vpon the comlineesse of his body, and so both vpon opinion. She that hath beene seduced by apparell, let me giue her to wit, that men alwayes put off their cloathes before they go to bed. And let her that hath beene enamoured of her seruants body, vnderstand that if shee saw him in a skinned cloath, that is, in a Suite made of the patterne of his body, she would see slender
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cause to loue him euer after. There is no clothes fit so well in a womans eye, as a Suit of Steele, though not of the fashion, and no man so soone surpriseth a womans affections, as he that is the subiect of all whispering, & hath alwaies twenty stories of his owne deedes depending vpon him. Mistake me not, I vnderstand not by valour, one that neuer fights, but when he is backed with drinke or anger, or hissed on with beholders, nor one that is desperate, nor one that takes away a Seruingmans weapons, when perchance it cost him his Quarters wages, nor yet one that weares a priuie coat of defence, and therein is confident, for then such as made Bucklers would bee counted the Catalines of the Commonwealth. I intend one of an euen resolution grounded vpon reason: which is alwayes euen, hauing his power restrained by the law of not doing wrong. But now I remember I am for valour, and therefore must be a man of few words.

R

CER.



CERTAINE EDICTS

from a Parliament in *Eutopia*;

Written by the Lady

Southwell.

I*nprimis*, He that hath no other worth
to commend him, then a good Suite
of Apparrell, shall not dare to woe a La-
dy in his owne behalfe, but shall be al-
lowed to carry the Hieroglyphike of his
friends affection.

Item, that no foule-fac'd Lady shall
raile on her that is fairer, because shee is
fairer; nor seeke by blacke calumniation
to darken her fame, vnlesse shee be her
corriuall.

Item, that no man may entitle himselfe
by the matchlesse name of a friend, that
loues vpon condition, vnlesse hee be a
Schoole-master.

Item, that no Lady, which modestly
keepes

Edicts.

keepes her house for want of good clothes to visit her Gossips, shall professe contempt of the worlds vanity, vnlesse shee see no hope of the tides returning.

Item, that no Banckrupt Knight, that to set vp shop againe becomes parasite or Buffone to some great Lord, shall ever after sweare by his honour ; but by his Knight-hood he may.

Item, that no Lady that vseth to paint, shall finde fault with her Painter that hath not counterfeited her picture faire enough, vnlesse shee will acknowledge her selfe to be the berter counterfeiter.

Item, that no man, whose vaine loue hath beene reiected by a vertuous Lady, shall report that he hath refused and cast her off, vnlesse he will take the base lying fellow by the next assailant, so reiected, without any further quarrell.

Item, that no Lady shall court her looking glasse, past one houre in a day, vnlesse she professe to be an Inginer.

Item, that no Quarter-waiter shall feed on cheefe three quarters of a yeere

Edicts.

to feast on fatten one quarter, without
Galens aduice, and the Apothecaries bill
to be written by a Taylor.

Item, that wench that is ouer enamored of her selfe, and thinkes all other so too, shall be bound to carry a burthen of Birdlime on her backe, and spinne at a Barne-doore to catch ffooles.

Item, hee that sweareth when hee loseth his money at dice, shall challenge his damnation by the way of purchase.

Item, no Lady that silently simpereth for want of wit, shall bee call'd modest.

Item, no fellow that begins to argue with a woman, and wants wit to encounter her, shall thinke hee hath redeemed his credit by putting her to silence with some lasciuious discourse, vnllesse hee weare white for *William*, and Greene for *Sommer*.

Item, no woman that remaineth constant for want of assault, shall bee called chaste.

Item,

Edicts.

Item, he that professeth vertuous loue to a woman, and giues ground when his vanitie is reiected, shall haue his bels cut off, and flie for a Haggard.

Item, shee that respecteth the good opinion of others, before the Being of good in her selfe, shall not refuse the name of an Hypocrite; and she that employes all her time in working trappings for her selfe, the name of Spider: and she that sets the first quest of enquirie amongst her Gossips for new fashions, shall not refuse a stitcher for her second husband.

Item, hee that hath reported a Lady to be vertuous, for the which hee professeth to loue her, yet vnder hand commenceth a base suit, and is disdained; shall not on this blow which his owne vice hath giuen him, out of policie raile suddenly on her, for feare hee bee noted for a vicious foole: but to his friend in priuate hee may say that his iudgement was blinded by her cunning disguise, and that he findes her wauering in good-

Edicts.

nesse, and in time hee shall openly pro-
fesse to raile on her; but with such a mo-
desty forsooth, as if hee were loth to
bring his iudgement into question; nor
would hee doe it, but that he prefers
truth euen out of his owne reach.





NEWES

FROM ANY WHENCE.

OR,
*OLD TRUTH, VNDER A SVP-
posall of Noueltie.*

Occasioned by diuers Essaies, and priuate
*passages of Wit, betweene sundry Gentle-
men upon that subiect.*

Newes from Court.



It is thought heere
that there are as great
miseries beyond hap-
pinesse, as a this side
it, as *being in loue.*
That truth is euerie
mans by assenting.
That time makes euerie thing aged,
and yet it selfe was neuer but a minute

Newes.

old. That, next sleepe, the greatest deuourer of time is businesse: the greatest stretcher of it, *Passion*: the truest measure of it, *Contemplation*. To be fauced, alwaies is the best plot: and vertue alwayes cleares her way as she goes. *Vice* is euer behind-hand with it selfe. That *Wit* and a *Woman* are two fraile things, and both the frailer by concurring. That the meanes of begetting a man, hath more increast mankinde than the end. That the madnesse of Loue is to bee sicke of one part, and cured by another. The madnesse of Iealouisie, that it is so diligent, and yet it hopes to lose his labour. That all Women for the bodily part, are but the same meaning put in diuers words. That the difference in the sense is their vnderstanding. That the wisdom of *Action* is *Discretion*; the knowledge of *Contemplation* is truth: the knowledge of action is men. That the first considers what should bee, the latter makes vse of what is. That euery man is weake in his owne humours. That euery man a little

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Newes.

little beyond himselfe, is a foole. That affectation is the more ridiculous part of folly then ignorance. That the matter of greatnesse is comparison. That God made one world of *Substances*; Man hath made another of *Art* and *Opinion*. That Money is nothing but a thing which *Art* hath turned vp *Trumpe*. That custome is the soule of circumstances. That custome hath so farre preuailed, that *Truth* is now the greatest newes.

Sir T. Over.

Answer to the Court Newes.

THat *Happinesse* and *Miserie* are *Antipodes*. That *Goodnesse* is not *Felicitie*, but the roade thither. That Mans strength is but a vicissitude of falling and rising. That onely to refraine ill, is to be ill still. That the plot of *Saluation*

Newes.

uation was laide before the plot of *Paradise*. That enioying is the preparatiue to contemning. That hee that seekes opinion beyond merit, goes iust as farre backe. That no man can obtaine his desires; nor in the world hath not to his measure. That to study, men are more profitable then bookes. That mens loues are their afflictions. That Titles of Honour, are rattles to still ambition. That to be a King, is *Fames Butte*, and *Feares Quiner*. That the soules of Women and Louers, are wrapt in the portmanque of their senses. That imagination is the end of man. That wit is the webbe, and wisdome the woofe of the cloth; so that womens soules were neuer made vp. That enuie knowes what it will not confesse. That *Goodnesse* is like the Art *Prospectiue*: one point Center, begetting infinite rayes. That Man, Woman, and the Deuill, are the three degrees of comparison. That this Newesholds number, but not weight,

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weight, by which couple all things receive forme.

Country Newes.

That there is most heere, for it gathers in going. That reputation is measured by the Acre. That Poverty is the greatest dishonestie. That the pittie of *Alasse poore soule*, is for the most part mistaken. That Rost Beefe is the best smell. That a Iustice of Peace is the best relique of Idolatrie. That the Allegory of Iustice drawne blinde, is turned the wrong way. That not to line too heavenly is accounted great wrong. That wisdome descends in a race. That wee loue names better then persons. That to hold in Knights seruice, is a slipperie seruice. That a Papist is a new word for a Traitor. That the dutie of Religion is lent, not pay'd. That the reward is lost in the want

Newes.

want of humilitie. That the Puritan persecution is as a cloude that can hide the glory of the light, but not the day. That the emulation of the *English* and *Scots* to be the *Kings* Country-men, thrust the honour on the *Welsh*. That a Courtier neuer attaines his selfe-knowledge, but by report. That his best Embleme is a Hearne-dogge. That many great men are so proud, that they know not their owne Fathers. That Loue is the taile-worme. That a woman is the effect of her owne first fame. That to remember, to know, and to vnderstand, are three degrees not vnderstood. That Countrey ambition is no vice, for there is nothing aboue a man. That fighting is a *S* ruingmans valour: Martyrdome their Masters. That to liue long is to fill vp the dayes wee liue. That the zeale of some mens Religion reflect from their Friends. That the pleasure of vice is indulgence of the present, for it endures but the acting. That the proper reward of goodnesse is from within, the
externall

Nemes.

externall is policie. That good and ill is the crosse and pile in the ayme of life. That the Soule is the lampe of the body, Reason of the Soule, Religion of Reason, Faith of Religion, Christ of Faith. That circumstances are the Atomies of Policie, Censure the being, Action the life, but successe the Ornament. That Authority presseth downe with weight, and is thought violence : Policie trips vp the heeles and is called the dexterity. That this life is a throng in a narrow passage, hee that is first out, findes ease, hee in the middle worst hemm'd in with troubles, the hindmost that driues both out afore him, though not suffering wrong, hath his part in doing it. That God requires of our debts, a reckoning, not payment. That heauen is the easiest purchase, for wee are the richer for the disbursing. That liberalitie should haue no object but the poore, if our mindes were rich. That the mysterie of greatness is to keepe the inferiour ignorant
of

Newes.

of it. That all this is no Newes to a better wit. *That the Citie cares not what the Countrey thinkes.*

Sir T.R.

Newes from the very Countrey.

THat it is a Frippery of Courtiers, Marchants, and others, which haue beene in fashion, and are verie neere worne out. That Iustices of Peace haue the selling of vade woads, but the Lords haue the great fals. The Iesuits are like Apricockes, heretofore, heere and there one succour'd in a great mans house, and cost deare; now you may haue them for nothing in euery cottage. That euery great Vice is a Pike in a Pond, that deuours vertues, and lesse vices. That it is wholesomest getting a stomacke by walking on your owne ground: and the thriftiest laying
of

Newes.

of it at anothers Table. That debtors
are in *London* close prisoners, and heere
haue the liberty of the house. That
Atheists in affliction, like blinde beg-
gers, are forced to aske, though they
know not of whom. That there are
(God bee thanked) not two such Acres
in all the Countrey, as the *Exchange* and
Westminster Hall. That onely Christ-
masse Lords know their ends. That
Women are not so tender fruit, but
that they doe as well, and beare as well
vpon Beds, as plashed against walles.
That our carts are neuer worse employ-
ed, then when they are waighred on by
Coaches. That Sentences in Authours,
like haires in horse tailes, concure in
one root of beauty and strength; but
being pluckt out one by one, serue onely
for Sprindges and Snares. That both
want and abundance, equally aduance
a rectified man from the world, as cor-
ton and stones are both good casting
for an Hawke. That I am sure there is
none of the forbidden fruit left, because

we

Newes.

we do not all eat thereof. That our best three-pilde mischief comes from beyond the sea, and rides post through the Countrey, but his errand is to Court. That next to no wife and children, your owne are the best pastime, anothers wife and your children worse, your wife and anothers children worst. That Statemen hunt their fortunes, and are often at default : Favourites course her and are euer in view. That intemperance is not so vnwholesome heere ; for none euer saw Sparrow sicke of the pox. That heere is no trechery nor fidelitie, but it is because heere are no secrets. That Court motions are vp and downe ; ours circular : theirs like squibs cannot stay at the highest, nor returne to the place which they rose from, but vanish and weare out in the way : Ours like Mill-wheelles, busie without changing place ; they haue peremptory fortunes ; wee vicissitudes.

I.D.

Answer

Newes.

Answer to the very Countrey Newes.

IT is a thought, that man is the Cooke
of time, and made dresser of his owne
fattung. That the five Senses are
Cinque-ports for temptation, the traf-
fique sinne, the Lieutenant *Sathan*, the
custome-tribute, soules. That the Citi-
zens of the high Court, grow rich by
simplicity; but those of *London*, by sim-
ple craft. That life, death, and time, doe
with short cudgels dance the Matachine.
That those which dwell vnder the *Zona
Torrida*, are troubled with more damps,
than those of *Frigida*. That *Policie* and
Superstition hath of late her masque rent
from her face, and shee is found with a
wrie mouth and a stinking breath, and
these that courted her hotly, hate her
now in the same degree or beyond.
That Nature too much louing her own,
becomes vnnaturall and foolish. That

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the

Newes.

the soule in some is like an egge, hatched by a young Pullet, who often rigging from her nest, makes hot and cold beget rottennesse, which her wanton youth will not beleue, till the faire shell being broken, the stinke appeareth to profit others, but cannot her. That those are the wise ones, that hold the superficies of vertue, to support her contrary, all-sufficient. That clemency within and without is the curse of rebellion. That thought of the future is retired into the Countrey, and time present dwels at Court. That I liuing neere the Church-yard, where many are buried of the Pest, yet my infection commeth from *Spaine*, and it is feared it will disperse further into the Kingdome.

A. S. on mo

Newes

Newes.

Newes to the Vniuersitie.

A Meere Scholler is but a line booke. Actions doth expresse knowledge better then words; so much of the soule is lost as the body cannot vtter. To teach, should rather bee an effect, then the purpose of learning. Age decayes nature, perfects Art: therefore the glory of youth, is strength; of the gray-head, wisdom; yet most condemne the follies of their owne infancie, runne after those of the worlds, and in reuerence of antiquity will beare an old error against a new truth. *Logicke* is the *Herauldrie* of Arts, and array of Iudgement, none it selfe, nor any Science without it: where it and learning meete not, must be either a skilfull ignorance, or a wilde knowledge. Vnderstanding cannot conclude out of moode and figure. Discretion contains *Rhetoricke*; the next way to

Newes.

learne good words, is to learne sense; the newest *Philosophie* is soundest, the eldest *Diuinitie* : *Astronomie* begins in Nature, ends in Magicke. There is no honestie of the body without health, which no man hath had since *Adam*. *Intemperance* that was the first mother of sickness, is now the daughter. Nothing dies but qualities. No kinde in the world can perish without ruine of the whole. All parts helpe one another (like States) for particular interest : So in Arts which are but translations of nature, there is no sound position in any one, which, imagine false, there may not from it bee drawne strong conclusions, to disproue all the rest. Where one truth is granted, it may bee by direct meanes brought to confirme any other controuerted. The soule and body of the first man, were made fit to bee immorall together : we cannot liue to the one, but we must dye to the other. A man and a Christian are two Creatures. Our perfections in this World is vertue ; in the next knowledge;

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News.

ledge ; when wee shall read the glory of
God in his owne face.

News from Sea.

THat the best pleasure is to haue
no obiect of pleasure, and vniformity is a better prospect then varietie.
That putting to Sea is change of life,
but not of condition ; where risings
and fells, calmes, and crosse gales are
yours, in order and turne ; tore windes
but by chance. That it is the worst
winde to haue no winde, and that your
smooth fac'd Courtier, deading your
course by a calme, giues greater impediment,
then an open enemies crosse-gale.
That leuitie is a vertue, for many
are held vp by it. That it's nothing
so intricate and infinite, to rigge a ship
as a woman, and the more either is
fraught, the apter to leake. That no

Newes.

pumpe the one, and shreewe the other, is alike noysome. That small faults habituated, are as dangerous as little leakes vnfound; and that to punish and not prevent, is to labour in the pumpe, and leaue the leake open. That it is best striking Saile before a storme, and necessariest in it. That a little time in our life is best, as the shortest cut to our Hauen is the happiest voyage. That to him that hath no Hauen, no winde is friendly; and yet it is better to haue no Hauen, then some kinde of one. That expedition is euey where to bee bribed but at Sea. That gaine workes this miracle, to make men walke vpon the water; and that the sound of Commoditie drowns the noise of a Storme, especially of an absent one. That I haue once in my life out-gone night at Sea, but neuer darknesse; and that I shall neuer wonder to see a hard world, because I haue liued to see the Sunne a bankrupt, being ready to starue for cold in his perpetuall presence. That a mans companions are (like ships) to be

Nemes.

be kept in distance, for falling foule one of another; onely with my friend I will close. That the fairest field for a running head is the Sea, where he may run himselfe out of breath, and his humour out of him. That I could carry you much further, and yet leaue more before then behinde, and all will bee but *via Nautis*, without print or tracke, for so is morall instruction to youths watrish humour. That though a Shippe vnder saile bee a good sight, yet it is better to see her moor'd in the Hauen. That I care not what become of this fraile Barke of my flesh, so I saue the passenger. And heere I cast Anchor.

W.S.

S 4

Forraine

Newes.

Forraine Newes of the yeere 1622.

From France.

IT is deliuered from *France*, that the choyce of friends there, is as of their Wines : those that beeing new, are hard and harsh, proue best : the most pleasing are least lasting. That an enemy fierce at the first onset, is as a torrent tumbling downe a mountaine ; a while it beares all before it : haue but that whiles patience, you may passe it drie foot. That a penetrating iudgement may enter into a mans minde by his bodies gate ; if this appeare affected, apish and vnstable : a wonder if that be settled.

That vaine glory, new fashions, and the *French* disease, are vpon termes of quitting

Newes.

quitting their Countries Allegiance,
to bee made free Dinifons of *England*.
That the wounds of an ancient enmity
haue their scarres, which cannot bee so
well closed to the sight, but they will lye
open to the memorie. That a Princes
pleasurable vices, vshered by authority,
and waited on by conniueance, sooner
punish themselves by the subjects imita-
tion, then they can be reformed by re-
monstrance or corection: so apt are all
ill examples to rebound on them that
giue them. That Kings heare truth oft-
ner for the tellers, then their owne ad-
uantage.

From Spaine.

THat the shortest cut to the riches
of the *Indies*, is by their contempt.
That who is feared of most, fears most.
That it more vexeth the proud, that
men despise them, then that they not
feare

Nemes.

feare them. That greatnesse is fruitfull enough, when other helpes faile, to be-
get on it selfe destruction. That it it a
grosse flattering of tired cruelty, to honest
it with the title of clemency. That to eat
much at other mens cost, and little at his
owne, is the wholesomest and most nou-
rishing diet, both in Court and Country.
That those are aptest to domineere ouer
others, who by suffering indignities
haue learned to offer them. That ambiti-
on like a silly Doue flies vp to fall
downe, it mindes not whence it came,
but whether it will. That euen Galley-
slaves, setting light by their captiuitie,
finde freedome in bondage. That to bee
slow in military businesse, is to bee so
courteous as to giue the way to an ene-
my. That lightning and greatnesse, more
feare then hurt.

From

Newes.

From Rome.

THat the Venereall (called veniall) sinne is to passe in the ranke of Cardinall vertues; and that those should bee held henceforth his Holinesse beneficial friends, that sinne vpon hope of pardon. That where vice is a State-commodity, he is an offender that often offends not. That Iewes and Curtezans there, are as beasts that men feede, to feede on. That for an English man to abide at *Rome*, is not so dangerous as report makes it; since it skilles not where we liue, so wee take heed how wee liue. That greatnesse comes not downe by the way it went vp, there being often found a small distance betweene the highest & the lowest fortunes. That rackt authority is oft lesse at home then abroad regarded, while things that seeme, are (commonly) more a farre off then at hand feared.

From

News.

From Venice.

THat the most profitable Banke, is the true vse of a mans selfe, whiles such as grow mouldy in idlenesse, make their houses their Tombes, and dye before their death. That many dangerous spirits lye buried in their wants, which had they meanes to their mindes would dare as much as those that with their better Fortunes ouer-top them. That professed Curtezans, if they be any way good, it is because they are openly bad. That frugality is the richest treasure of an estate, where men feede for hunger, cloath for cold and modestie, and spend for Honour, Charity, and Safety.

From

Newes.

From Germanie.

THat the infectious vice of Drunken-good-fellowship, is like to stick by that Nation as long as the multitude of Offenders sobenums the sense of offending, as that a common blot is held no staine. That discretions must be taken by weight, not by tale: who doth otherwise, shall both proue his owne too light, and fall short of his reckoning. That feare and a nice fore-cast of euery slight danger, seldome gives either faithfull or fruitfull countell. That the Empire of *Germanie*, is not more great then that ouer a mans selfe.

From

Newes.

From the Low-Countries.

THat one of the surest grounds of a mans liberty is, not to giue another power ouer it. That the most dangerous plunge whereto to put thine enemy, is desperation, while forcing him to set light by his owne life, thou makest him master of thine. That neglected danger lights soonest and heauiest. That they are wisest, who in the likelihood of good, prouide for ill. That since pittie dwelles at the next doore to miserie, hee liueth most at ease that is neighboured with enuy. That the euill fortune of the warres, as well as the good is variable.

Newes

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News.

News from my Lodging.

THat the best prospect is to looke inward. That it is quieter sleeping in a good conscience, then a whole skin. That a soule in a fat body lies soft, and is loth to rise. That he must rise betimes who would cosen the Deuill. That *Flattery* is increased from a pillow vnder the elbow, to a bed vnder the whole body. That *Policie* is the vnsleeping night of reason. That he who sleepest in the cradle of security, sinnes soundly without starting. That guilt is the Flea of the conscience. That no man is thoroughly awaked, but by affliction. That a hang'd Chamber in priuate, is nothing so conuenient as a hang'd Traitor in publike. That the religion of *Papistrise*, is like a curtaine, made to keepe out the light. That the life of most Women is walking in their sleepe, and they talke their dreames

Newes.

dreames. That Chambering is counted a
ciuiller quality, then playing at Tables in
the Hall, though Seruing men vse both.
That the best bedfellow for all times in
the yeer, is a good bed without a fellow.
That hee who tumbles in a calme bed,
hath his tempest within. That hee who
will rise, must first lye downe and take
humility in his way. That sleepe is deaths
picture drawne to life, or the twy-light
of life and death. That in sleepe we kind-
ly shake death by the hand; but when
wee are awaked, we will not know him.
That often sleepings are so many triais to
dye, that at last we may doe it perf. ctly.
That few dare write the true newes of
their Chamber: and that I haue none
secret enough to tempt a strangers curi-
osity, or a seruants discovery.

God giue you good morrow.

B.R.

Newes

Newes.

Newes of my morning Worke.

THat to bee good, the way is to bee
most alone, or the best accompa-
nied. That the way to heauen is mista-
ken for the most Melancholy-walke.
That the most feare the worlds opini-
on, more then Gods displeasure. That
a Court-friend seldome goes further
then the first degree of Charitie. That
the Deuill is the perfectest Courtier.
That innocencie was first couzen to
man, now guiltinesse hath the neereſt al-
liance. That sleepe is Deaths Leiger-
Ambassadour. That time can neuer bee
spent: we passe by it and cannot returne.
That none can bee sure of more time
then an instant. That sinne makes worke
for repentance, or the Denill. That pa-
tience hath more power then afflictions.
That euery ones memory is diuided in-
to two parts : the part losing all is the
T Sea,

Newes.

Sea, the keeping part is Land. That honesty in the Court liues in persecution, like Protestants in Spaine. That predestination and constancy are alike vncertaine to be iudged of. That reason makes loue the Seruing-man. That vertues fauour is better then a Kings fauourite. That being sicke begins a suit to God, being well, possesseth it. That health is the Coach which carries to Heauen, sicknesse the post horse. That worldly delights to one in extreme sicknesse, is like a high candle to a blinde man. That absence doth sharpen loue, presence strengthens it; that the one brings fuell, the other blowes it till it burnes cleare: that loue often breakes friendship, that euer increaseth loue. That constancy of women, and loue in men, is alike rare. That Art is truths juggler. That falsehood playes a larger part in the world then truth. That blinde zeale, and lame knowledge, are a like apt to ill. That fortune is humblest where most contemned. That no Porter but resolution keeps

Newes.

keepe feare out of mindes. That the face of goodnesse without a body is the worst wickednesse. That womens fortunes aspire but by others powers. That a man with a female wit is the worst *Hermaphrodite*. That a man not worthy being a friend, wrongs himselfe by being in acquaintance. That the worst part of ignorance, is making good and ill seeme alike. That all this is newes onely to fooles.

Mist B.

Newes from the lower end of the Table.

IT is said among the folke heere, that if a man die in his infncy, hee hath onely broke his fast in this world : if in his youth, hee hath left vs at dinner. That it is bed-time with a man at threescore and tenne : and hee that liues to a

Newes.

hundred yeeres, hath walked a mile after supper. That the humble minded man makes the lowest curtesie. That grace before meate, is our election before we were: grace after meat our saluation when we are gone. The soule that halts betweene two opinions, fals betweene two stooles. That a foole at the vpper end of the table, is the bread before the salt. Hee that hates to bee reproofed, sits in his owne light. Hunger is the cheapest sawce, and nature the cheapest guest. The sensible man and the silent woman, are the best discour-sers. Repentance without amend-ment, is but the shifting of a foule trencher. Hee that tels a lie to saue his credit, wipes his mouth with his slecue to spare his napkin. The tongue of a lester is the Fiddle that the hearts of the company dance too. The tongue of a foole carues a peece of his heart to e-uery man that sits next him. A silent man is a couered messe. The contended man onely is his owne caruer. Hee that

Newes.

that hath many friends eat too much
salt with his meat. That wit without
discretion cuts other men meat and his
owne fingers. That the soule of a chol-
lericke man sits euer by the fire-side.
That patience is the lard of the leane
meat of aduersitie. The Epicure puts
his money into his belly, and the
Miser his belly in his purse. That the
best company makes the vpper end of
the table, and not the salt-celler. The
superfluitie of a mans possessions, is the
broken meat that should remaine to
the poore. That the enuious keeps
his knife in his hand, and swallowes his
meat whole. A rich foole amongst the
wise, is a gilt emptie bowle amongst the
thirstie. Ignorance is an insensible
hunger. The water of life is the best
wine. Hee that robs mee of my inuen-
tion, bids himselfe welcome to another
mans table, and I will bid him welcome
when hee is gone. The vain glorious
man pisseth more then he drinkes. That
no man can drinke an health out of the

Newes.

cup of blessing. To surfet vpon wit, is more dangerous then to want it. Hee that's ouercome of any passion is drie drunke. Tis easier to fill the belly of faith then the eye of reason. The rich glutton is better fed then taught. That faith is the elbow for a heauy soule to leane on. He that sinnes that hee may repent, surfets that he may take physicke. He that rises without thanksgiuing, goes away and owes for his ordinary. He that beginnes to repent when he is old, neuer washed his hands till night. That this life is but one day of three meales, or one meale of three courses: child-hood, youth, and old age. That to suppe well, is to liue well: and that's the way to sleepe well. That no man goes to bed till he dies, nor wakes till he be dead. And therefore

Good night to you here,
and good morrow hereafter.

I. C.

Newes

Newes.

Newes from the Church.

IT was thought heere, that the world was made for man, and not man for the world, and that therefore they take a crosse course that lye downe there. That those that will not rise, their soules must, and carry their bodies to iudgement. That wee haue spent one inheritance already, and are prodigall of this. That there is no hope beyond mercy, and that this is that time; the next is of Iustice. That Christ when hee went away, left good seede in his Church; and when hee comes againe, hee shall finde Christians, but not faith. That the Deuill hath got vpon vs, the same way that hee did at the first, by drawing shadowes ouer substances, as hee did the body ouer the soule. That *Protestants* weare the name of Christ for a Charme, as *Papists* doe the Crosse. That States vse it, the Cleargie liue by

News.

it, the people follow it, more by a streame, then one by one. That all are religious rather then some. That euerie one lookes to another, but not to himselfe. That they goe so by throngs to Heauen, that it is to bee feared they take the broader way. That the Church is in the world, like a Ship in the Sea; the elect in the Church, like *Ionas* amongst the Mariners. That to mend this, is to cheate the Deuill, to turne man the right side outward, and set the soule foremost againe. That the soule may be too ranke too, if wee looke not to it: and so a *Puritane* oftentimes meetes a *Papist* in superstition another way. That to binde from and to indifferent things, is equall, though it bee thought otherwise. That some, out of a good meaning, haue fallen this way into a vice. That these faults are more subtrill; and therefore lesse perceiued, and lesse to bee blamed; but as dangerous as the other, if they take head. That the rule is in all things
the

Newes.

the body and the soule must goe together, but the better before. That wee haue contended so long about the body of Religion, that some men thought it was dead. That so *Atheists* are come into the Church, and that it will bee as hard to cast them out, as *Deuils*. That those which haue thus broken the peace of *Ierusalem*, are obliged to satisfaction; and those which first gaue them cause of amendment. That they are a good medicine one for another, and both a good Composition. That a pure *Bishop* is the best gouernment, if the pride on both sides would let them know it. That all Controuersies for the most part, leaue the truth in the middle, and are factious at both ends. That the Church hath this good by them, they cleanse the way for others, but not for themselues. That sincerity, in the cause of truth, is more worth then learning. That too much, and too little knowledge, haue made the world mad. That wee haue a
shorter

News.

: Shorter cut to it; and a surer way then *Drake* had ouer the world, if wee could finde it out. That euery man is a brieft of the whole; and as he is so, hee is greater then a King. That euery King is a brieft of his Land, and hee hath a *Patterne* of the gouernment of it alwaies about him. That as the honour that hee giues vnto his Nobles and Counsellours is a charge; so is that which God giues him. That as he requires an account, so he must giue. That he is the Image of God in his kingdom as man is in the World. That therefore the Subiects owe him obedience, as the Creatures doe Man. That those that will not obey, are neither good Subiects, nor good men. That to obey well, is as great a thing as to gouerne, and more mens duties. That those that thinke not so, know not the Christians part, which is to suffer. That though States be naught, if they professe Religion, they may deliuer many men safe to Heauen, though they goe not themselves, and so they are like bad Ministers.

Newes.

sters. That this is Gods vse of both, & of the world too, to conuey his elect to their place. That the outward face of the Church hath but the same vse, and the Elect are the Church themselves. That they are the Temple of the holy Ghost, and therefore ought to plucke downe their Idols, and set vp God there. That the Idols of these times, are Couetousnesse, Pride, Gluttony, Wantonnesse, Heresies, and such like admiration and seruing of our selues. That we must make all time an occasion of amendment, because the Deuill makes it an occasion to tempt. That hee is a spirit, and therefore cunninger then we. That there is no way to resist him, but by the Spirit of God, which is his Master. That this is the gift of God, which hee giueth to all that are his. That it is encreased by the word, and held by humility and prayer. That Faith is the effect of it, and workes the assurance. That thus the vnderstanding and will, which is the whole soule of man, is made vp againe, and sanctifies the body.
That

News.

That so wee are the members of Christ.
That our Head is in Heauen, as a
pawne, that where hee is, we shall bee.
That there is no opinion but knowldge;
for it is the Science of soules, and God
the Teacher.

News from the bed.

THat the Bed is the best Rendevou
of mankinde, and the most neces-
sary ornament of a Chamber. That
Souldiers are good Antiquaries in kee-
ping the old fashion, for the first bed
was the bare ground. That a mans pil-
low is his best Counsellor. That *Adam*
lay in state, when the Heauen was his
canopic. That the naked truth is, *A-*
dam and *Eue* lay without sheetes. That
they were either verie innocent, ve-
rie ignorant, or verie impudent, they
were

Newes.

were not ashamed the heauens should
see them lie without a couerlet. That
it is likely *Eue* studied Astromony,
which makes the posterity of her Sex
euer since to lie on their backs. That
the circumference of the bed is no-
thing so wide as the conuex of the hea-
uens, yet it containes a whole world.
That the five Senses are the greatest
sleepers. That a slothfull man is but a
reasonable Dormouse. That the soule
euer awakes to watch the body. That
a iealous man sleepest dog-sleepe. That
sleepe makes no difference betweene a
Wise man and a Foole. That for all
times sleepe is the best bedfellow. That
the Deuill and mischiefe euer wake.
That lone is a dreame. That the pre-
posterous hopes of ambitious men are
like pleasing dreames, farthest off when
awake. That the bed payes *Venus*
more custome then all the world be-
side. That if dreames and wishes had
beene all true, there had not beene since
Poperie, one Maide to make a Nun of.

That

News.

That the secure man sleeps soundly, and is hardly to be awak't. That the charitable man dreames of building Churches, but starts to thinke the vngodlie Courtier will pull them downe againe. That sleepers were neuer dangerous in a State. That there is a naturall reason, why Popish Priests chuse the bed to confesse their women vpon, for they hold it necessarie, that humiliation should follow shrift. That if the bed should speake all it knowes, it would put many to the blush. That it is fit the bed should know more then paper.

R.S.

News from Ship-boord,

THat Repentance without amendment, is like continuall pumping, without mending the leake. That hee that liues without Religion, sayles without a Compasse. That the wantonnesse
of

Newes.

dy, of a peaceable Common-wealth, is like
cha- the playing of the Porpesse before a
our- storme. That the foole is Sea-sicke in a
line Calme, but the wise mans stomacke en-
ne. dures all weathers. That passions in a
n a foole, are Ordinance broken loose in a
on, storme, that alter their property of of-
to fending others and ruine him selfe. That
ey good Fortunes are a soft quicksand, ad-
on uersfite a rocke, both equally dangerous.
ed That vertue is in pouerty a ready rigg'd
ut Shippe, that lies wind-bound. That good
ed fashion in a man is like the Pilot in a
Shippe, that doth most with least force.
That a Fooles tongue is like the buye of
an Anchor, you shall finde his heart by
it where soeuer it lyes. Wisedome makes
vse of the crosses of this world, as a skil-
full Pilot of Rockes for Sea-markes to
saile by.

H.R.

Newes

News.

News from the Chimney-corner.

THat wit is Brush-wood, iudgement Timber : the one giues the greatest flame, the other yeeldes the durablest heat, and both meeting makes the best fire. That Bawdes and Atturneyes are Andirons that hold vp their Clyents till they burne each other to ashes : they receiue warmth by these ; these by them their destruction. That a Wise rich man is like the backe of or stocke of the Chimney, and his wealth the fire, he receiues it not for his owne neede, but to reflect the heat to others good. That House-keeping in England is false from a great fire in a hot Summers day, to boughes in the Chimney all Winter long. That mans reason in matter of Faith is fire, in the first degree of his ascent flame, next smoake, and then nothing. A young
fel-

Nenes.

fellow false in love with a Whore, is
said to be false a sleepe in the Chimney
corner. Hee that leaues his friend for
his wench, forsakes his bed to sit vp and
watch a coale. That the couetous rich
man onely freezes before the fire. That
Choller is an ill guest, that pisses in the
Chimney for want of a Chamber-pot.
That chaste Beautie is like the bellows,
whose breath is cold, yet makes others
burne. That he that expounds the Scrip-
tures vpon the warrant of his owne spi-
rit onely, layes the brands together with-
out Tongs, and is sure (at least) to burne
his owne fingers. That the Louer keepes
a great fire in's house all the yeere long.
That deuotion, like fire in frostie wea-
ther, burnes hottest in affliction. That
such Fryars as flie the world for the
trouble of it, lie in bed all day in Winter
to spare fire wood. That a couetous man
is a Dogge in a wheele, that toiles to
roast meate for other mens eating. That
Pagans worshipping the Sunne, are said
to hold their hands to the Glo-worme

Newes.

in stead of a coale for heat. That a wife
mans heart is like a broad hearth that
keepe the coales(his passions)from bur-
ning the house. That good deeds,
in this life, are coales raked
vp in embers, to
make a fire next
day.

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Paradoxes, as they were
spoken in a Maske, and presented
before his Maiestie at White-hall.

Masculine.

1 **H**E cannot be
A Cuckold
that weares a Gre-
gorian. } For a Perruwig
cannot fit such a
head.

2 A Knight of
the long Robe is
more honourable
then a Knight
made in the field. } For Furies are
deerer then Spurs.

3 A Drunkard
is a good Philoso-
pher. } For hee thinkes
aright: the world
goes round.

4 The Denill
cannot take Tobac-
co through his
Nose. } For Saint Dun-
ston sears vp that
with his tongue.

Paradoxes.

5 *A Shoemaker* } For hee (virtue
is the fittest man } officij) may put a
in the parish to } man into the stocks
make a Constable. } & ease him at last.

6 *A Prisoner is* } For hee euer lies
the best Fencer. } at a close ward.

7 *An elder bro-* } For hee hath
ther may be a wise } wherewithall to
man. } purchase experi-
ence at any rate.

8 *Burgomasters* } For they may so
ought not to weare } bring in the swea-
furre Gownes at } ting sicknesse.
midsummer.

9 *A Cutpurse* } For his worke is
is the surest trade. } no sooner done, but
his money is in his
hand.

Feminine.

10 *It is better to* }
marry a widow } For Causa patet.
then a maid.

11 *Downe.*

Paradoxes.

11 Downeright
language is the best
to winne a woman. } For plaine dea-
ling is a Jewell, and
there is no Ladie
but desires to haue
her.

12 If a woman
with childe long to
lie with another
man, her husband
must consent. } For if hee will
not, she will doe it
without him.

13 A painted
Ladie best fits a
Captaine. } For so both may
fight vnder their
colours.

14 Rich wid-
dowes were ordai-
ned for yonger bro-
thers. } For they being
borne to no lands
must plough in an-
other mans soile.

15 Tis dange-
rous to marry a wi-
dow. } For she hath cast
her Rider.

16 It is good
for a young Popish
wench to marry an
old man. } For shee shall be
sure to keepe all
fasting nights.

Paradoxes.

17 *A dangerous secret is safely kept in a womans bosome.* } For no wise man will search for it there.

18 *A woman of learning & tongues is an admirable creature.* } For a Star-ling that can speake is a present for an Emperor.

19 *A great Lady should not weare her owne haire.* } For that is too meane, as a coat of her owne spinning.

20 *A faire womans Necke should stand awrie.* } For so shee looks as if she look't for a kisse.

21 *Women loue fish better then flesh.* } For they will haue place whatsoeuer they pay for it.

Newter.

22 *An Usurer is the best Christian.* } For Quantum nummorum in arca, tantum habet, & fidei.

Paradoxes.

23 The best bod-ies should weare the meaneſt habits. } For painted-cloths were made to hide bare walles.

24 It is better to be a begger then to be a Merchant. } For all the world lies open to his traſſique, and yet hee payes no Cuſtome.

25 Tis more ſafe to bee drunke with the Hop, then with the Grape. } For a man ſhould bee more inward with his Countrey-man then with a ſtranger.

26 A man deepe in debt ſhould be as deepe in drinke. } For Bacchus cancels all manner of obligations.

27 Players houſes are more neceſſarie in a well gouern'd Common-wealth, then ſchooles. } For men are better taught by example, then precept.

28 Tauernes are more requiſite in a Countrey then Academies. } For it is better that the multitude were louing then learned.

Paradoxes.

29 *A Tobacco-Shop and a Bawdy-house are Com-incidents.* } } *For smoke is not without fire.*

30 *Wealth is better then Wit.* } } *For few Poets haue had the fortune to bee chosen Aldermen.*

31 *Marriage frees a man from care.* } } *For then his wife takes all upon her.*

32 *A kennell of Hounds is the best Consort.* } } *For they neede no tuning from morning to night.*

33 *The Court makes better scholars then the Vniuersities.* } } *For when the King vouchsafes to be a Teacher, euery man blushes to bee a non Proficient.*

34 *A nimble Page is more usefull for a Lady then a long Gentleman-usher.* } } *For a Sparrow is more actiue then a bauld Buzzard.*

Receipts.

35 Tis better to } For a Goose liues
be a Coward then a } longer then a Cocke
Captaine. } of the Game.

The Mountebankes Receipts.

*An approned Receipt against Melan-
choly Feminine.*

IF any Lady bee sicke of the Sullens,
shee knowes not where, let her take a
handfull of simples, I know not what,
and vse them I know not how, applying
them to the place grieued, I know not
which, and she shall be cured I know not
when.

Against the Scuruy.

If any Scholler bee troubled with an
Itch or breaking out, which in time may
proue scuruy; let him first forbear
clawing.

Receipts.

clawing and fretting meates, and then purge choller, but by any meanes upwards.

For restoring Gentlemen-vishers Legs.

If any Gentleman-visher haue the Consumption in his Legs, let him feede Iustilie vpon Veale, two moneths in the Spring-time, and forbear all manner of Mutton, and hee shall increase in the Calfe.

For the Tentigo.

If any be troubled with the *Tentigo*, let him trauell to *Japan*; or because the Forrest of *Turnbolia* is of the same Altitude and Eleuation of the Pole, and at hand, let him hunt there for his recreation, and it shall be done in an instant.

For a Felon.

If any bee troubled with a *Felon* on his finger, whereby he hath lost the lawfull vse of his hand; let him but once
vse

Recipts.

use the exercise of swinging, and stretch himselfe vpon the soueraigne Tree of *Tyburnia*, and it will presently kill the Felon.

For a Tympanie.

If a Virgin be so sicke of *Cupid*, that the disease is growne to a *Tympanie*, let her with all speede possible remoue herselfe, changing Aire for forty weekes at least, keeping a spare diet as she trauels, alwayes after vsing lawfull exercises, till she be married, & then she is past danger:

For Barrennesse.

If any Lady be married, yet childlesse, let her first desire to be a mother, and eat to her breakefast a new laid Egge in a spoonefull of Goats-milke, with a scruple of Amber-greece, and at supper feed on a *Henne*, troden but by one *Cock*; and aboue al things let her auoyd hurrying in *Coaches*, especially on the stones; and assuming a finer mold, then Nature meant

Receipts.

meant her, and no doubt shee shall fructifie.

For the falling sicknesse.

If any woman bee troubled with the Falling-sicknesse, let her first forbear Physicke, especially Suppositories and Glisters : neither let her trauell Westward-Ho, because shee must auoyd the *Ile of Man*. And for that it is an euill Spirit entred into her, let her for a Charme, haue alwaies her legs acrosse, when shee is not walking, and this will helpe her.

For a Rupture.

If any Merchant bee troubled with a Rupture in the bowels of his Estate, so that hee cannot goe abroad, let him decoct Gold from a Pound to a Noble; taking the broth thereof from sixe moneths to sixe moneths, and he shall be as able a man as euer he was.

The

Songs.

The Mountebankes Song.

IS any deafe? Is any blinde?
Is any bound, or loose behind?
Is any foule, that would be faire?
Would any Lady change her haire?
Do's any dreame? do's any walke?
Or in his sleepe affrighted talke?
I come to cure what ere you feele,
Within, without, from head to heele.

Be Drummes or Rattles in thy head?
Are not thy braines well tempered?
Do's Eolus thy stomacke gnaw?
Or breede there vermine in thy maw?
Doe'st thou desire and canst not please?
Loe here the best Cantharides.

I come to cure what ere you feele,
Within, without from head to heele.

Euen all diseases that arise
From ill disposed crudities;

From

Songs.

*From too much study, too much paine,
From lazinesse, and from a straine;
From any humour doing harme,
Be it dry, or moist, or cold, or warme.
Then come to me, what ere, &c.*

*Of lazie Gout, I cure the rich,
I rid the begger of the Itch,
I fleame auoyd both thicke and thin,
I dislocated ioynts put in,
I can old age to youth restore,
And doe a thousand wonders more.
Then come to me, &c.*

The Second Song.

*(chin,
M* Aides of the Chamber or of the Kit.
*if you be troubled with an itchin,
Come giue me but a kisse or two,
And here is that shall soone cure you.
Nor Galen nor Hippocrates,
Did euer doe such cures as these.*

Cracke

Songs.

*Crackt maides that cannot hold your water,
Or vse to breake winde in your laughter;
Or be you vext with Kibes, with Cornes,
Ile cure: or Cuckolds of their hornes.
Nor Galen nor, &c.*

*If lusty Sis, Maide of the Dayrie,
Chance to be blew-nipt by the Fayrie;
For making butter with her taile,
Ile giue her that did neuer faile.
Nor Galen nor, &c.*

*Or if some mischance betide her,
Or that the Night-mare ouer-ride her,
Or if she tell all in a Dreame,
Ile helpe her for a messe of Creame:
Nor Galen nor, &c.*

The third Song.

H*eer's water to quench mayden fires,
Heer's spirits for old occupiers,
Heer's*

Songs.

Heer's powder to preserve youth long,
Heer's oyle to make weake sinewes strong,
What is't you lacke? what would you buy?
What is it that you neede?
Come to me (Gallants) tast and trie,
Heer's that will doe, will doe the deed.

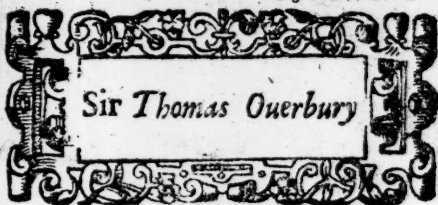
This powder doth preserve from fate,
This cureth the Maleficiate;
Lost maidenheads, this doth restore,
And makes them Virgins as before.
What is't you lacke? &c.

Heer's cure for bone-ach, feuer lurdens,
Vnlawfull or vntimely Burdens,
Diseases of all Sex, all Ages,
This medicine cureth or asswages.
What is's you lacke? &c.

I haue receipts to cure the Gout,
To keepe Poxe in, or put them out,
To coole hot bloods, cold bloods to warme,
Shall do you (if no good) no harme.
What is't you lacke? &c.

FINIS.

83
uy?



Sir Thomas Overbury

HIS
WIFE.

WITH
ADDITIONS
OF NEW CHARA-
cters, and many other
*Wittie Conceits neuer be-
fore Printed.*

The twelfth Impression.

LONDON,
Printed by I. I. for Robert Swayne, and are
to be sold at the signe of the Bible in
Britaines Burse, 1627.

1900

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10. 10. 1941

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THE UNIVERSITY OF CHICAGO

Journal of Interpersonal Violence

1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 25



To the Reader.

TH E generall acceptance of this matchlesse Poem the *Wife*, (written by Sir Thomas Ouerburie) is sufficiently approoued by many, the worth whereof if any other, out of malice shall neglect to commend, he may well (if it proceed from nice Criticisme) be excluded as Churlish Retainer to the *Muses* : if from direct plaine-dealing, he shall be degraded for insufficiencie. For had such a

TO THE READER.

Poem beene extant among the ancient Romanes, although they wanted our easie conseruations of wit by Printing, they would haue committed it to brasse, lest iniurious time deprive it of due eternity. If to conuerse with a creature so amiable as is here described, be thought difficult; let the contemplation thereof be held admirable. To which are added (this twelfth impression) many new Characters and witty Conceits, written by himselfe and others his friends. Howsoeuer, they are now exposed, not onely to the Iudicious, but to all that carry the least scruple of mother wit about them.

Licet toto nunc Helicone frui——Mar.

Laq. Lisse.

Elegies of feuerall Authors, on the vntimely death of SIR

*Thomas Ouerburie poysoned
in the Tower.*

Vpon the vntimely death of SIR
Thomas Ouerburie.

TWould ease our sorrowes, & would release our teares,
Could we but heare those high celestiaall Spheares,
Once tune their Motions to a dolefull straine
In sympathie of what we Mortalls plaine.
Or see their faire Intelligences change
Or face or habit, when blacke Deeds, so strange,
As might force pittie from the Heart of Hell,
Are hatcht by Monsters, which among vs dwell.
The Stars we thinke, like men inclinde to sleepe,
Should through their chrystall casements scarcely peep,
Or at least view vs but with halfe an eie,
For feare their chaster Influence might discry
Some murdering hand, oaded in guiltlesse blood,
Blending vile iuices to destroy the good.
The Sunne should wed his beames to endlesse Night,
And in dull darknesse canopie his Light,
When from the ranke stewes of aduiterous Brests,
Where euerij base unhallowed Proiect rests,

Is helcht, as in defiance of his shine,
A streame, might make euen Death it selfe to pine.
But these things happen still, but ne're more cleare,
Nor with more lustre did these lamps appeare ;
Mercury capers with a winged beele,
As if he did no touch of sorrow feele,
And yet he sees a true Mercurian kill'd,
Whose birth his Mansion with much honour fill'd.
But let me not mistake those pow'rs above,
Nor taxe iniuriously those Courts of Ioue.
Surely, they ioy to see these Acts reueald,
Which in blinde silence haue beene long conceald;
And Vertue now triumphant, whilst we mourne
To thinke that ere she was foule Vices scorne:
Or that poore Ouer-buries blood was made
A sacrifice to Malice and darke shade.
Weston thy Hand that Couvre-feu Bell did sway,
Which did his life to endlesse sleepe conway.
But rest thou where thou art ; Ile seeke no glorie
By the relation of so sad a storie.
If any more were prinie to the Deed,
And for the crime must be adindg'd to bleed,
To Heauen I pray, with tean'd up hands and eyes,
That as their Bodies fall, their soules may rise.
And as those equally turne to one dust,
So these alike may shine among the iust.
And there make up one glorious constellation,
Who suffered here in such a differing fashion.

To the Memorie of that generally bewail-
 ed Gentleman, Sr. Thomas
Overburie.

BUt that w^e are bound in Christian pietie
 To wish Gods will be done; and Destinie
 (In all that haps to Men, or good, or ill)
 Suffer'd, or sent, by that implored Will; (Breath
 Me thinkes, t^o obserue how Vertue drawes faint
 Subiect to flanders, Hate, and violent Death,
 Wise men kept low, others aduanc'd to State,
 Right checkt by wrong, and ill men fortunate;
 These mou'd Effects, from an vnmoued Cause,
 Might shake the firmest faith; Heauens fixed Lawes
 Might casuall seeme, and each irregular Sence
 Spurne at iust Order, blame Gods Prouidence.

But what is man, t^xpostulate the Intents
 Of his high Will, or iudge of strange Euent?
 The rising Sunne to mortall sight reueales
 This earthly Globe; but yet the starres conceales;
 So may the Sence discover Naturall Things;
 Diuine aboue the reach of Humane wings.

Then not the Fate, but Fates bad Instrument
 Doe I accuse in each sad Accident:
 Good men must fall rapes, incests, murders come;
 But woe and curses follow them by whom:
 God Authors all mens Actions, not their Sin,
 For that proceeds from deu'lish lust within.

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for, saue to moue vp and downe and fill
roome, or to serue as *animatum instru-*
mentum; for others to worke withall in
base employments, or to be foile for bet-
ter wits, or to serue (as they say Monsters
doe) to set out the varietie of nature, and
ornament of the vniuerse. Hee is meere
nothing of himselfe, neither eates, nor
drinkes, nor goes, nor spits, but by Imi-
ration, for all which he hath set-formes
and fashions, which he neuer varies, but
stickes to with the like plodding con-
stancie, that a mill-horse followes his
trace. But the Muses and the Graces
are his hard Mistresses, though he daily
inuocate them, though he sacrifice *Heca-*
tombs, they still looke a squint. You shall
note him oft (besides his dull eye, and
lowting head, and a certaine clammy be-
nummed pace) by a faire displaid beard,
a night cap, and a gowne, whose very
wrinkles proclaime him the true *Genius*
of formalitie. But of all others his dis-
course, and compositions best speake
him, both of them are much of one stuffe
and

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and fashion. Hee speakes iust what his bookes or last company said vnto him, without varying one whit, and very seldom vnderstands himselfe. You may know by his discourse where he was last, for what he heard or read yesterday, hee now ditchargeth his memory or Note-booke of, not his vnderstanding, for it neuer came there. What he hath hee flings abroad at all aduentures, without accommodating it to time, place, or persons, or occasions. He commonly loseth himselfe in his tale, and flutters vp and downe windlesse without recovery, and whatsoeuer next presents it selfe, his heauy conceite seizeth vpon, and goeth along with, how euer *Heterogeneall* to his matter in hand. His lests are either old flead *Proverbs*, or leane-steru'd hackney *Apothegmes*, or poore verball quips, outworne by *Seruimgmen*, *Tapsters*, and *Milkemaides*, euen laid aside by *Balladers*. Hee assents to all men that bring any shadow of reason, and you may make him when hee speakes most *Dog-*

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inatically, euen with one breath, to auerre poore contradictions. His compositions differ onely, *terminorum positione*, from dreames; nothing but rude heapes of immateriall incoherent, drossie, rubbish stuffe, promiscuously thrust vp together. Enough to infuse dulnesse and barrennesse of conceit into him that is so prodigall of his cares, as to giue the hearing. Enough to make a mans memory ake with suffring such durty stuffe cast into it. As vnwelcome to any true conceit, as fluttish morsels, or wallowish potions to a nice stomacke, which whiles hee empties himselfe of, it stickes in his teeth, nor can he be deliuered without sweat, and sighes, and heines, and coughs, enough to shake his Grandams teeth out of her head. He spits, and scratches, and spawles, and turnes like sicke men from one elbow to another, and deserves as much pittie during his torture, as men in fits of *Tertian Feuers*, or self-lashing Penitentiaries. In a word, rippe him quite asunder, and examine euery
shred

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shred of him, you shall finde him to bee iust nothing, but the subiect of nothing : the object of contempt; yet such as hee is you must take him, for there is no hope he should euer become better.

A good wife

IS a mans best moueable, a scien incorporate with the stocke, bringing sweet fruit; one that to her husband is more than a friend, lesse than trouble : an equall with him in the yoake. Calamities and troubles shee shares alike, nothing pleaseth her that doth not him. Shee is relative in all ; and hee without her, but halfe himselfe. Shee is his absent hands, eyes, cares, and mouth : his present and absent All. Shee frames her nature vnto his howsoever : the *Hiacinth* followes not the *Sunne* more wil-

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willingly. Stubbornnesse and obstinacy are heards that grow not in her garden. She leaues tatling to the Gossips of the Towne, and is more scene than heard. Her household is her charge; her care to that, makes her seldome *non resident*. Her pride is but to be cleanly, and her thrift not to be prodigall. By his discretion she hath children, not wantons; a husband without her, is a miserie in mans apparrell: none but she hath an aged husband, to whom she is both a staffe and a chaire. To conclude, she is both wise and religious, which makes her all this.

A Melancholy Man

IS a strayer from the droue: one that Nature made a sociable, because shee made him man, and a crazed disposition hath altered. Impleasing to all, as all to him; stragling thoughts are his content, they make him dreame waking, there's

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there's his pleasure. His imagination is neuer idle, it keeps his minde in a continuall motion, as the poise the clocke : he windes vp his thoughts often, and as often vnwindes them; *Penelopes* webbe thrives faster. He'le seldome be found without the shade of some groue, in whose bottome a riuer dwels. He carries a cloud in his face, neuer faire weather : his outside is framed to his inside, in that hee keeps a *Decorum*, both vnseemely. Speake to him ; hee heares with his eyes, cares follow his minde, and that's not at leysure. Hee thinkes businesse, but neuer does any : hee is all contemplation, no action. He hewes and fashions his thoughts, as if hee meant them to some purpose ; but they proue vnprofitable, as a peece of wrought timber to no vse. His Spirits and the Sunne are enemies ; the Sunne bright and warme, his humour blacke and cold : varietie of foolish apparitions people his head, they suffer him not to breath, according to the
necessi-

(characters.

necessities of nature; which makes him sup vp a draught of as much aire at once, as would serue at thrice. He denies nature her due in sleepe, and nothing pleaseth him long, but that which pleaseth his owne fantasies: they are the consuming euils, and euill consumptions that consume him aliue. Lastly, he is a man onely in shew, but comes short of the better part; a whole reasonable soule, which is mans chiefe preheminance, and sole marke from creatures sensible.

A Saylor

IS a pitcht peece of reason calckt, and trackled, and onely studied to dispute with tempests. He is part of his owne Prouision, for heeliues euer pickled. A fore-winde is the substance of his Creed; and fresh water the burden of his prayers. He is naturally ambitious,
for

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for he is euer climbing : out of which as naturally he feares ; for hee is euer flying : time and he are euery where, euer contending who shall arrive first : hee is well winded, for hee tires the day, and out-runnes darknesse. His life is like a *Hawkes*, the best part mewed ; and if he live till three coates, is a Master. Hee sees Gods wonders in the deepe: but so, as rather they appeare his play fellows, than stirrers of his zeale : nothing but hunger and hard rockes can convert him, and then but his vpper decke neither ; for his hold neither feares nor hopes, his sleepes are but reprieues of his dangers, and when hee wakes, tis but next stage to dying. His wisdom is the coldest part about him, for it euer poynts to the North : and it lies lowest, which makes his valour euery tide overflow it. In a storme tis disputable, whether the noise be more his, or the Elements, and which will first leaue scolding ; on which side of the ship he may bee saued best, whether his faith bee
starre.

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starre-boord faith, or lar-boord : or the helme at that time not all his hope of heaven : his keele is the Embleme of his conscience, till it bee split he neuer repents, then no farther then the land allows him, and his language is a new confusion : and all his thoughts new nations : his body and his shippe are both one burthen, nor is it knowne who stowes most wine, or rowles most, onely the ship is guided, he has no sterne : a barnacle and hee are bred together both of one nature, and tis fear'd one reason : vpon any but a wooden horse he cannot ride, and if the winde blow against him hee dare not : hee swarues vp to his seat as to a saile-yard, and cannot sit vnlesse he beare a flag-staffe: if euer hee be broken to the saddle, tis but a voyage still, for hee mistakes the bridle for a bowlin, and is euer turning his horse taile : hee can pray, but tis by rote, not faith, and when he would hee dares not, for his brackish beleefe hath made that *ominous*. A rocke or a quick-

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quick sand plucke him before hee bee ripe, else he is gathered to his friends at *Wapping*.

A Souldier

IS the husband-man of valour, his sword is his plough, which honour and *aqua-vita*, two fierie mettald iades, are euer drawing. A yonger brother best becomes Armes; an elder, the thanks for them; euery heat makes him a haruest: and discontents abroad are his Sowers: hee is actiuelly his Princes, but passiuelly his angers seruant. Hee is often a desirer of learning, which once arriued at, proues his strongest armor: hee is a louer at all points; and a true defender of the faith of women: more wealth then makes him seeme a handsome foe, lightly he couers not, lesse is below him: he neuer truly wants, but in much hauing, for then his ease and
lethchery

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letchery afflict him : the word *Peace*, though in prayer, makes him start, and God hee best considers by his power : hunger and cold ranke in the same file with him, and hold him to a man : his honour else, and the desire of doing things beyond him, would blow him greater than the sonnes of *Anack*. His religion is, commonly, as his cause is (doubtfull) and that the best deuotion keepes best quarter: he seldome sees gray haire, some none at all, for where the sword failes, there the flesh giues fire : in charity, he goes beyond the Clergy, for hee loues his greatest enemy best, much drinking. He seemes a full Student, for he is a great desirer of controuersies, hee argues sharply, and carries his conclusion in his scabbard ; in the first refining of man-kinde this was the gold, his actions are his ammel. His alay (for else you cannot worke him perfectly) continuall duties, heavy and weary marches, lodgings as full of neede as cold diseases. No time to argue,

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gun, but to execute. Line him with these, and linke him to his squadrons, and hee appears a most rich chaine for Princes.

A Taylor

IS a creature made vp of shreds, that were pared off from *Adam*, when he was rough cast. The end of his Being differeth from that of others, and is not to serue God, but to couer sinne. Other mens pride is his best Patron, and their negligence, a maine passage to his profit. Hee is a thing of more than ordinary iudgement: For by vertue of that, hee buyeth land, buildeth houses, and raiseth the low set roose of his crosse legged Fortune. His actions are strong encounters, and for their notoriousnesse alwaies vpon Record. It is neither *Amadis de Gaule*, nor the Knight of the *Sonne*, that is able to re-

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fiſt them. A renne groates fee ſetteth them on ſoote, and a brace of Officers bringeth them to execution. He hand- leth the Spaniſh Pike, to the hazard of many poore Ægyptian vermins; and in ſhew of his valour, ſcorneth a greater Gantlet, then will coner the top of his middle-finger. Of all weapons he moſt affecteth the long Bill, and this hee will manage to the great preiudice of a Cu- ſtomers eſtate. His ſpirit notwithſtan- ding is not ſo much as to make you thinke him man; like a true mongrell, he neither bites nor barks, but when your backe is towards him. His heart is a lump of congealed ſnow : *Promethæus* was aſleepe while it was making. Hee differeth attogether from God; for with him the beſt peeces are ſtill marked out for Damnation, and without hope of re- couery ſhall be caſt downe into hell. He is partly an Alchymiſt; for he extra- cteth his owne apparrell out of other mens clothes; and when occaſion ſer- ueth, making a Brokers ſhop his Alem- bicke,

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bicke, can turne your filkes in to gold, and hauing furnished his necessities, after a moneth or two if hee be vrged vnto it, reduce them againe to their proper substance. He is in part likewise an Arithmetician; cunning enough in Multiplication and Addition, but cannot abide Substraction: *Summa totalis*, is the language of his *Canaan*; *Et vsque ad ultimum quadrantem*, the period of all his Charitie. For any skill in *Geometrie*, I dare not commend him; For he could neuer yet finde out the dimensions of his owne conscience: Notwithstanding he hath many bottomes, it seemeth this is alwaies bottomelesse. He is double yarded, and yet his female complaineth of want of measure. And so, with a *Liberanos à malo*; I leaue you, promising to amend whatsoeuer is amisse, at his next setting.

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A Puritane

Characters.

A Puritane

IS a diseas'd peece of *Apocrypha* : bind him to the Bible, and hee corrupts the whole text : Ignorance and fat feed, are his Founders ; his Nurses, Railing, Rabbies, and round breeches : his life is but a borrowed blast of winde ; For betweene two religions, as betweene two doores, he is euer whistling. Truly whose child hee is, is yet vnknowne ; For willingly his faith allowes no Father : onely thus farre his pedigree is found, Bragger and hee flourish about a time first ; his fiery zeale keepes him continually costive, which withers him into his owne translation, and till hee cate a Schooleman, he is hid^d. bound ; hee euer prayes against *Non Residents*, but is himtselfe the greatest di^scontinuer, for hee neuer keepes neere his text : any thing that the Law allowes, but Marriage, and March-beere, hee
mur.

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murmures at; what it disallowes and holds dangerous, makes him a discipline. Where the gate stands open, he is euer seeking a stile: and where his Learning ought to climbe, hee creeps through; giue him aduice, you runne into *Traditions*, and vige a modest course, he cries out *Councels*. His greatest care is to contemne obedience, his last care to serue God, handsomely and cleanelly; He is now become so crosse a kinde of teaching, that should the Church enioyne cleane shirts, hee were lowsie: more sense than single prayers is not his; nor more in those, than still the same petitions: from which hee either feares a learned faith, or doubts God vnderstands not at first hearing. Shew him a Ring, hee runs backe like a Beare; and hates square dealing as allied to caps: a paire of Organs blow him out o'th Parish, and are the onely glister-pipes to coole him. Where the meate is best, there hee confutes most, for his arguing is but the efficacie of his

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eating : good bits he holds breeds good positions, and the Pope hee best concludes against, in Plum-broth. Hee is often drunke, but not as we are, temporally, nor can his sleepe then cure him, for the fumes of his ambition make his very Soule reele, and that small Beere that should allay him (silence) keepes him more surfeited, and makes his heate breake out in priuate houses : women and Lawyers are his best Disciples, the one next fruit, longs for forbidden Doctrine, the other to maintaine forbidden titles, both which hee sowes amongst them. Honest hee dare not be, for that loues order : yet if hee can be brought to Ceremony, and made but master of it, he is conuerted.

A Whore

A Whore

IS a high-way to the Devill, hee that lookes vpon her with desire, begins his voyage : hee that staies to talke with her, mends his pace, and who enioyes her, is at his iorneyes end : Her body is the tilted Lees of pleasure, dasht ouer with a little decking to hold colour : tast her shee's dead, and fals vpon the pallate; the sinnes of other women shew in Landscip, far off and full of shadow, hers in Statue, neere hand and bigger in the life : she prickes betimes, for her stocke is a white thorne, which cut and grafted on, shee growes a Medler : Her trade is opposite to any other, for shee sets vp without credit, and too much custome breakes her ; The money that she gets is like a Traitors, giuen onely to corrupt her ; and what shee gets, serues but to pay diseases. Shee is euer moor'd in sinne, and euer mending; and after